Whether the *Preſerving* the *Proteſtant Religion* was the *Motive* unto, or the *End*, that was deſigned in the Late *Revolution*?

In a LETTER to a Country Gentleman, as an Anſwer to his Firſt QUERY.

Robert Ferguson DNB 18:173a

SIR,

I Can give you no better proof of the Authority you have over me, than that I am ready to obey you in replying to your *Queſtions*; though I foreſee that I ſhall thereby not only hazard my Safety, but be Judged by many to depart from the common Meaſures of Diſcretion: Seeing as I ſhall be ſure to provoke the Gentleman whom we have had the Folly, as well as Diſloyalty, to ſet over us, and to furniſh with Legions; and alſo to exaſperate his Partiſans, who being his Copartners in guilt, are likewiſe Sharers with him in the common Robbery: So I can hardly Eſcape diſpleaſing others, by endeavouring both to undeceive them in Matters wherein they have been misled, and to give them a View

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and Senſe of their Slavery, while they continue fond of their Deluſions, and proud of their Fetters and Chains. So that under all the Proſpect which I am, both of Cenſure and of perſonal Danger, by this Undertaking, I have but very little hope of awaking and prevailing upon a Cheated, Impoveriſhed, and Enſlaved Kingdom, to recover its Wits, reaſſume its Loyalty, and to vindicate its Liberty and Rights. For who can make them ſee that wilfully ſhut their Eyes, and who take pleaſure in being hood-winked, that they may be led about blind? Or who can rouſe thoſe to value and look after Freedom, that place their Contentment in having their Ears bored and nailed to *Kenſington* Gates? It is the greateſt Prodigy of this Age, though it hath been fertile of Wonders enough, That they who boaſted of *taking Lions* by the *Beard*, can ſubmit to be *gnawn* by *Mice* and *Rats*. And that they who could refuſe reverence to *Princes* whom God had ſet over them, cloathed with his own Stile, and with his Divine Sanction upon their Authority, can dwindle into the Meaneſs, as well as degenerate into the Irreligion, of adoring *Crocodiles*, and worſhipping *Wolves*, which have nothing to make them Reſpected and Cringed unto, but that they are Brutal and Rapacious. Yet how little probability is there of recovering the Nation either to reverence themſelves, or him whom they ought? When not only thoſe of St. *Stephen's Chapel*, who ſhould be the Conſervators of our Property, Freedom and Rights, do value themſelves upon being the Inſtruments of the Subjects Bondage, and the Tools of the Prince of *Orange*'s Tyranny: But when the Men in *Gowns* of both *Profeſſions* do, the *one* make the *Law* of which they are appointed *Guardians*, and the *other* the *Goſpel* whereof they were intended *Diſpenſers*, means of authoriſing his Arbitrarineſs and our Oppreſſion, and of ſanctifying the uſurped and illegally exerted Power of him whom they have Conſecrated to Rule, and of Hallowing the Servitude and Poverty of the People, over whom they have advanced him: But as I have learned to govern my ſelf, by the Diſcoveries of Revelation and the Dictates of natural Light, and by the Rules of the Civil Conſtitution and Society under which and where I was born, and do live, and not by other Mens Opinion, or by little and mean Regards to my own Profit and Fame; ſo the only as well as the main Thing, which I am ſolicitous about, is, That I may diſcharge my Duty to God, my King, and my Country, without looking unto, and much leſs without being uneaſy and anxious concerning Iſſues and Events. And though I ſhould be

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thankfull unto God, and joyful in my self, to see my Country-men perswaded and gained to relieve themselves, and to save the Kingdom and their Posterity, by returning to their Fealty, and by claiming and asserting the old *English* Constitution in all its Parts and Branches, and to all the Useful, Honourable, and Legitimate Ends and Purposes of it; yet should I have the Misfortune to see my self disappointed, and to find all my Loyal, Charitable, and Well meane Endeavours frustrated, through the Stupidness of some, and the Bigottry of others, as well as because too many of all Ranks are Copartners with the Usurper in the Spoil and Plunder of the Nation, and in that several have their own Ambitions satisfied by him, whose haughty, boundless, and unnatural Aspirings they have gratified with a Scepter and a Crown, though at the Expence of their own Loyalty, Honour, Conscience, and Religion; yet I shall neither be discouraged, dejected, nor murmur, much less be withdrawn from my Duty, but shall take up with the Peace, Contentment and Pleasure, which the being conscious to my own Integrity will give me, of having done what became an honest Man, and a good Subject.

Now Sir, though your two *Queries* came together, and be each of them of that Weight and Importance as to require a serious, solid, and well-digested Answer; yet you must not expect that I should reply to them both at once; seeing that would not only too much Fatigue me to give, and no less Weary you to peruse, but would Discourage those who do most need the Instruction and Benefit of Papers of this kind, from Consulting them to receive it, by reason th t he Bulkiness which such a Discourse must unavoidably grow up unto, would challenge more of their time, than the complying with their worldly Occasions, and the satisfying their Lusts, will allow them to spare. However, having in a manner prepared Answers to them both before I send you this to the *first*, you may reckon that the other will be dispatched speedily after it; and that what concerns the *second* will be ready to overtake this, and to be laid before you, by that time you have sufficiently entertained your self with what is now put into your hands.

That I may immediately therefore address my self to the answering of your *first Question*, namely, *Whether the Preserving the Protestant Religion was the Inducement to the Prince of* Orange's *Coming hither, and the End that was aimed at in the dethroning of the King, and driving*

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him out of his Kingdoms ? I must needs say, That the Prince's Tenderness and Zeal for the Protestant Religion, and his compassionate Care to secure it to us and our Posterity, when it was in imminent and immediate Danger of being extirpated, and which there was no other visible human Means to prevent, was then, and continues still to be made, the pretence of his invading these Dominions, and of all that afterwards followed, till upon this Specious and Godly *Plea* he had obtained to be seated upon the Throne, as well as of all that has succeeded and ensued since, both in the Beginning and in the Supporting of this destructive and impoverishing War; by which no benefit was ever intended to accrue to us, but which was entered upon, and hath been hitherto carried on, that others might be rendered Safe and Wealthy, at the Expence of our Blood and Treasure. However Religion hath been all along alledged as the Motive, and made the Argument to Justify whatsoever hath been done, and to extenuate and sweeten all that we have Lost and Suffered. This is the principal *Plea* which he bears himself upon for his own Vindication; and by which all those seek to warrant themselves, who either Invited or Attended him hither, or who at first Received and Joyned him at his Landing, and on his March to *London*, or that came in afterwards to Cooperate unto, Concur with, and Approve of what hath been done. This is that by which your *Judges* do decoy on the People tamely to pay their Taxes, and trapan and wheedle them to persevere in their Rebellion in their Harangues at *Assizes*, instead of entertaining them with those *obsolete* Things relative to Law, Righteousness and Equity, with which their Predecessors used at those times to furnish and adorn the Charges which they gave. Witness *Treby*'s Oration at *Kingston* the last Circuit, which wholy consisted of Romantick Praises of the Prince of *Orange*, for having so Christianly and Heroically Stept in to save our Religion, when at the brink of being lost; and of Satyr and Invective against King *James*, for having designed to overthrow it; whereof, among other Things, he had the Impudence and Insolency to accuse him, without regard either to Truth or Decency. This is likewise that by which your mercenary and sycophant *Divines*, who have translated their *Pulpets* into *Stages*, and transformed themselves into *Merry Andrews* and *Buffoons*, would Legitimate the Rebellion, and, instead of a Sin, bind it as a Duty upon our Consciences; and cantingly blow us into a Triumphs of Thankfulness and Joy, when we ly Groveling and Starving

ving under Slavery and Poverty. Witneſs inſtead of edifying Sermons to confirm our Faith in the great Articles of Religion, and to promote our Chriſtian Obedience, the many luſcious and fulſom *Panegyricks* which have been Preached and Printed within theſe Six laſt Years, and which are at that diſtance from Decorum as well as from Truth, that they would be the Scorn of the *Theatre*, and hiſſed at by the *Pit*. This they reckon ſo bright a Colour in their Limning and Drawing the Uſurpers, that the *dull Man* ſelected to divert the Company at the Interment of the late *Princeſs of Orange*, and who could diſpence with his Conſcience in ſaying ſeveral Things of her above the Standard and Proportion of Truth, but had not Wit, nor elevation of Thought, to ſay any Thing that was Raptorous, Decorous and Fine, could not omit the making it one of the main *Strokes* in her *Picture*, and that which was to give the lovely and lively Air, and the ornamental Beauty to the whole; namely, *That ſhe was a wiſe and a good Queen, and an incomparable Wife, and one that had all the Duty in the World for other Relations, which after long and laborious Conſideration ſhe judged conſiſtent with her Obligations to God and her Country*. Which is as much as if Dr. *Teniſon* had ſaid, That if it had not been for the preſerving the Proteſtant Religion, and the Liberties of *England*, which were in danger to have been ſubverted, ſhe would have been an *obedient Daughter* to the King; and would not have uſurped his Throne, and drove him and the vertuous Queen, with the Royal and Innocent Infant her Brother, out of their Dominions, to be as Vagabonds in the World; had it not been for the Generoſity of a Neighbouring Monarch, who has Received, Entertained, and Succoured them in their Calamity, with a Deference, Reſpect, and Nobleneſs, becoming his own Greatneſs, and which hath carried in it a Recognition of their Grandeur and Sovereign Quality. So that I do grant unto you, That the preſerving our Religion hath been the great Pretence for all the Injuries have been done his Majeſty, and the alledged Motives to all the diſloyal, illegal, and immoral Things which have been perpetrated to compaſs and effect the late Revolution: And I add, That it is ſtill made the *Topick* and *Plea* whereby to juſtify all the Villanies, Crimes and Barbarities, which have been practiſed ſince; and not only that whereby to palliate all our Loſſes and Misfortunes, but to be accounted for more than an equivalent of all the Diſtreſſes, Miſeries and Miſchiefs, which have enſued as the Effects and Conſequences of it.

But ſhould it be admitted that this was not only a *pretended* but a *real Motive* to the Revolution, and to all that hath reſulted from, and attended it; yet it hath not been hitherto made appear, that according to the Rules of Chriſtianity, the Fundamentals of our Government, and the Statutes of the Realm, it is likewiſe a *Lawful* and *Juſtifiable* one; and all that have written either of *Ethicks* or *Politicks* do tell us, and the Principles of Reaſon, as well as the Diſcoveries vouchſafed us by Revelation, do ſet it in the brighteſt Light, That neither the *Goodneſs* of the *Inducement*, nor the *Piety* of the *End*, will ſerve to legitimate an Action, unleſs there be both a proper Authority to Licenſe it, and a Goodneſs either Poſitive or Natural in what is to be done, when cloathed with all its Circumſtances. Otherwiſe Men might Lawfully rob Temples, and plunder Banks and Exchequers, upon the Motive and Deſign of diſcharging their Debts, and of paying their Creditors what they owe them: Nay they may vertuouſly murther their Parents, deflower Maids, and raviſh their Siſters, upon the Inducement and in order to the End of getting into poſſeſſion of Eſtates, which they may laviſh away upon the Saviour of our Religion and Liberties, and towards the maintaining the Sacred War in which he is embarqued, and for raiſing up a new Generation of Soldiers to defend the *Dutch Barier* againſt *France*. Nor are there any Villanies named or practiſed on the Earth, which theſe late and now common *Topicks* of Argumentation will not ſerve to ſanctify, and to render them Actions highly meritorious. But neither our Stateſmen, Lawyers, nor Divines, have thought fit to meddle with this, and much leſs to take upon them to demonſtrate that by the Laws of God, and by thoſe of the Kingdom, we are allowed to dethrone Princes, drive Kings from their Palaces into Exile, and to involve Nations into Blood, if our eſtabliſhed Religion be in danger of being ſupplanted and overthrown. Though without a clear and uncontrolable Proof of this, all they have ſaid, or can ſay, about his Majeſty's Deſigns in prejudice of our Religion, were there as much Truth in it as there is Rancour and Falſhood, makes not what we have done to be Lawful; but only proclaims them to to be Sophiſters in Logick, Hypocrites in Religion, Debauchers of the Conſciences of Men, Panders to Villany, and the Flatterers of Criminals in their Rebellious Wickedneſs, who have had the Irreligion and Impudence to plead it. For though I can readily grant that moſt of the Scripture Expreſſions and Precepts concerning the Duty

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and Obedience of Subjects to their Rulers, do no further concern us, than as they were either delivered and preſcribed unto thoſe that were under Civil Conſtitutions of the like *Species* and Form with our own; or then as they ſuperadd the Divine Sanction to human Legiſlative Authority, thereby to oblige and enforce us in Conſcience to yield all that Reverence, Loyalty, and Obedience, to our Sovereigns, which the lawful and juſt Laws of the Kindom do impoſe upon and exact from us. And therefore and thence it is, That the ſame Texts of Scripture do bind and oblige ſome Nations to yield a more univerſal, unlimitted, and unreſerved Obedience to their Rulers, than they can be conſtrued and applied to require thoſe of other Countries to perform. For thoſe Places of the Holy Bible are deſigned to influence and operate upon Conſcience in proportion to the different degrees of Prerogative and Sovereignty veſted in Princes, and according to the reſpective meaſures of Liberty preſerved unto Subjects, by the Rules and Laws of their ſeveral and various Conſtitutions. The Scripture was not given and deſigned to teach us Politicks, or to preſcribe the Forms of Government, and the ſeveral Limitations of them, farther than that all Governments were to be for God, and the good of Mankind, and of Societies. But all Relative to Civil Government in Scripture, is to require and oblige Subjects, under the Penalty of eternal Wrath, to yield Obedience in proportion to the reſpective *Terms* upon which the Government is founded under which they live; and according to the ſeveral Laws by which it is to be upheld and exerted. And the ſame Divine and Revealed Commands which oblige us in *England* to ſubmit to *Monarchy*, and be obedient to the King, according to the Municipal and Statute Laws of the Kingdom, bind them at *Venice* to acquieſce in *Ariſtocracy*, and be in ſubjection to that Authority and Power, and to pay obedience to all the Laws of the Republick; if they be not inconſiſtent with, and contradictory to the Laws of God. No Man will ſay, That the ſame Things were Lawful for the *Perſians* or *Babylonians* to do againſt their Kings, which the *Lacedemonians*, under the Protection and Authority of the *Ephori*, might have done againſt theirs; or which thoſe of *Arragon* were heretofore empowered to do at the Command, and under the Juriſdiction, of a certain Perſon choſen and appointed to be the *Cuſtos* and *Guardian* of their Rights and Privileges, and who had Power by the Law and Conſtitution to controul and reſiſt their Kings, in caſe of their invading

vading and going about to overthrow them. Whereupon it is no Sin in the King of *France* to take upon him and aſſume the whole Legiſlation, without the aſſent and concurrence of the Three Eſtates; whereas it would be otherwiſe in a King of *England*, whilſt he ſtands limitted, as he doth, by the Laws of the Conſtitution and Government, and reſtrained by his Coronation Oath. The *French* Monarch is guilty of no Offence in exacting Taxes of his Subjects, without a previous Gift and Grant of them by their Repreſentatives: But I cannot ſay, that according to the preſent Form of our Government, the King of *Great Britain* would be Innocent, in the Sight and Eſteem of the Supreme Sovereign, ſhould he Levy Mony of his People without their own antecedent Conſent in Parliament. So that I will affirm with the utmoſt Confidence, as knowing I do it upon the greateſt Certainty, That every Declaration and Intimation in the Bible, relative to the Subjection and Fealty we ſhould pay to Sovereign Rulers, are intended to bind and oblige us in Conſcience, and out of Fear of Divine Wrath, to be obedient to them *actively*, as far as is enacted and required by the Laws of our Country, if thoſe Laws do command nothing inconſiſtent with and repugnant to the Laws of God; and to be *paſſive* in all Caſes, ſave in thoſe in which the Rules of the Conſtitution and the Statutes of the Realms where we live give us Liberty, Right and Authority, to withſtand and oppoſe them. And I will preſume to add, with the fulleſt Aſſurance that Law and Reaſon can give me, That in no Circumſtances of Danger into which our Religion and Civil Liberties could be brought, nor under any Hazards we could fall into of loſing and having them ſuppreſt, were we either permitted or empowered by the Fundamentals of our Government, the Rules of our Conſtitution, or by the Common or Statute Law of the Kingdom, to rebel againſt the King, or to dethrone or drive him away. Nor did the having the Proteſtant Religion eſtabliſhed and ſecured unto us by Law; nor its being incorporated among our Franchiſes, and made a part of our Birthright to poſſeſs it peaceably, and practiſe it openly, authorize us to take Arms againſt the King, diveſt him of his Sovereignty, and baniſh him from his Dominions, though we had been furniſhed with the moſt clear and indiſputable Evidence, that he was fully reſolved to extirpate it. For though the Laws give us a Title to it as our Heritage, and a Right to claim the Exerciſe of it as our chiefeſt Bleſſing, and moſt valuable Privilege; yet no Law or

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Contract, existent in the King's time, had provided that we might fly to Arms to prevent its being suppreſt, or for the ſecuring the Continuance of it to us and our Poſterity. Yea, inſtead of that, there were divers expreſs Statutes then in being, by which it was made and declared to be *Treaſon to take up Arms againſt him upon any Pretence whatſoever.* So that had the preſerving the Proteſtant Religion been the real *Motive* and *End* of our raiſing War, and of dethroning the King, yet it was not a Lawful nor a Juſtifiable Inducement and Deſign for doing it: Nor can it be thought ſo by any who ſeriouſly conſider, and look upon the Laws of the Land as the Standard and Meaſure of the Peoples Subjection and Obedience; and that whatſoever the Municipal and Statute Laws of our Country reſtrain us from, or confine us unto, provided it interfere not with that which either the Laws of Nature or thoſe of Revelation do indiſpenſably require and exact, that thereunto we ſtand bound, limitted, and obliged by the Laws of God, and the Doctrines both of the Old and New Teſtaments; and this upon no leſs penalty than Damnation. Which let no Man upon the Teſtimony of a Flattering or Mercenary Prieſt, or the Authority and Verdict of a Prophane and Atheiſtical Stateſman, think he will or can eſcape, without unfeigned Repentance evidenced in ſincere and hearty Endeavours to reſtore the King. Nor are you to be ſurpriſed to hear this kind of Theology and Politicks from me, ſeing that according to Dr. *Sherlock*'s Phraſe, as no Man is forbid to grow wiſer than he was, ſo I bluſh not, but glory to confeſs, and have deeply bewailed it, That I have been heretofore misled by falſe Notions, and have entertained *Hypotheſes* about Government neither reconcilable to our Laws, nor to the Peace of Communities, but *errando diſcimus non errare.*

And as the preſerving the Proteſtant Religion could be no Lawful and Juſtifiable Motive to the late Revolution, ſo *there were no juſt and ſufficient Grounds adminiſtered by the King, why any ſhould have pretended that it was in danger of being Supplanted, and much leſs in any Jeopardy of being overthrown.* And every wiſe Man was then, and is now much more ſenſible, That all thoſe noiſy and clamorous Suggeſtions, which were ſo induſtriouſly ſpread abroad, of Deſigns laid and carried on for the Extirpation of our Religion, were fictions of Knaves to impoſe upon Fools: And which were promoted and given out to blacken the King, and to mislead a credulous and unthinking People. The great End of it being to impoſe upon

the Underſtandings, infect and pervert the Conſciences of the Subjects, thereby to undermine the Throne, and ſhake the Government, by Slanders and Reproaches thrown upon his Majeſty. For he was ſo far from entertaining a Thought of this nature and tendency, that he offered his Proteſtant Subjects all the legal Security they could deſire, beſides what they actually had by the then eſtabliſhed and exiſtent Laws, for the Preſervation of their Religion, and for the Maintenance of the Church of *England* in its lawful Juriſdiction and Authority. Nay at ſuch a diſtance was he in his Intentions from any ill Deſign againſt our Religion, that he was willing even to the Diminution of his own Royalty and Grandeur both to have granted a *Stipulatory* Law, which ſhould have had the Force and Vertue of a *Magna Charta*, or *Conſtitutional Contract*, and to have made it a Fundamental in the Government in all other Reigns. And to give farther Evidence of his alienation from, and abhorrency of that, with which he hath been ſo impudently and malitiouſly charged, he was ready to have gratified the peeviſh Humours, as well as to have extinguiſhed and removed the vain Fears and needleſs Jealouſies of his Subjects, by conſenting to a Thing not very reconcilable to true Politicks, but directly inconſiſtent with any Deſign he was capable of harbouring to the prejudice of our Religion; namely, That the *Prince* and *Princeſs of Orange* ſhould have been named and admitted *Guarantees* of what ſhould have been agreed and enacted for the Preſervation of our Religion, on the Bottom and with the Proviſion only of Liberty of Conſcience for Diſſenters. And as there was not the leaſt juſt Ground of ſuſpecting his Majeſty guilty of any ſecret Intentions of ſubverting our Religion; his open, avowed, and candid Behaviour, as well as his Publick and Royal Declarations, lying in direct Oppoſition to ſuch a concealed Machination; ſo had it been poſſible for him to have ſo far departed from Kingly Wiſdom and Juſtice, and from true *Engliſh* Politicks, and to have renounced the Veracity, Compaſſion and Generoſity, which are ſo natural unto and inſeparable from him, as to have inwardly entertained, and latently perſued, a Purpoſe and Project of that kind; yet it was ſo impracticable, and phyſically as well as morally impoſſible to be executed, that inſtead of ſerving to awaken Fears in any diſcreet and ſenſible Men, it could at moſt but have adminiſtered matter for Entertainment and Diverſion; and provoked us to laugh at the Weakneſs and ridiculous Bigottry of thoſe that had Suggeſted

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ſuch Councels unto him. For ſurely we will not ſo ſcandalouſly reproach the Proteſtant Religion, nor ſo ignominiouſly detract from the Integrity, Zeal, Induſtry, and Learning of our Univerſities National Clergy, and of many of our Layick Proteſtants, as to imagine, and much leſs to grant, that thoſe of the *Roman* Communion were able to have diſputed our Religion out of the Kingdom, or to have baffled us out of our Belief, and have withdrawn us from the Faith and Worſhip which we profeſs and practiſe, by Arguments from Scripture, Reaſon, or Tradition. And indeed had they been Qualified for, and in a Condition to have done it that way, I do know no Cauſe, unleſs we will diſclaim both the being Men and the being Chriſtians, why we ſhould have taken it ill to be conquered at thoſe Weapons, or been angry with them that ſhould gain a Victory over us by ſuch honourable and divine Means. But this they were ſo ill prepared and uncapable to effect, That all their Eſſays and Efforts of that kind, againſt our Religion, ſerved only to render it the more triumphant, and to confirm us the better in it. And it had been the beſt Policy, which the *Religious* of the *Roman* Fellowſhip could have uſed, and I dare ſay will be thought ſo, if ever they ſhould be furniſhed with ſuch another Opportunity, to have confined themſelves to the Service of their Altars, and to the diſcharge of the Devotional Functions of their reſpective Orders, and the performing the Miniſtrations incumbent upon them towards thoſe within the *Pale* of their Church; or at moſt to have employed themſelves about the Subjects of common Chriſtianity, and of good Morals, and not to have diſturbed us in the poſſeſſion of our Religion, by *Polemical* Writings, Controverſal Tracts, and by Oral Diſputes. For thoſe Methods were ſo eminently ſubſervient to the Truth and Glory of our Religion, and to the Reputation and Credit of our Divines, and of other learned Perſons of our Communion, that if they be wiſe they will never venture to tread any more in thoſe Paths, unleſs they have a mind to embark in a Plot againſt themſelves, and to loſe that Eſteem which we are willing to preſerve for them, notwithſtanding all our Differences in Religious Matters. For under all their Miſtakes, whereof ſome are of the higheſt Importance, yet we ought to own and reſpect them as Chriſtians, and to pay them the deference that is due unto them, not only upon the ſcore of the Condition and Quality of many of them, but upon the account both of their moral Accompliſhments and of their natural and acquired Parts, in which

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great Numbers among them are remarkably Eminent. And as there was not the leaſt ſhadow of Probability, that the *Roman* Catholicks could have diſputed us out of our Religion; ſo it is to offer an Affront to the common reaſon of Manking, to believe that they could have *overthrown it by Force and Violence.* For notwithſtanding that many have had the Malice to ſay this, and ſome the Weakneſs to entertain it; yet, beſides the Impracticableneſs of the Thing, the King had both the Wiſdom and Goodneſs not only to diſclaim it by Words, but to diſprove it by *ſignal Matters of Fact.* And unleſs worldly Intereſt, Ambition, Paſſion, and Wrath, had ſo darkened and diſtorted our Underſtandings, as either to extinguiſh or pervert the uſe of our diſcurſive Faculties, we could never have allowed our ſelves to think, that the King would attempt to do that in a way of *Force,* which there were a hundred to withſtand and oppoſe for every ſingle Individual that can be ſuppoſed inclinable to have joyned in the Execution of it. Surely a very little Knowledge of the World, and a mean Acquaintance with Hiſtory, would help to inſtruct ſome unthinking and half witted People, how difficult if not impracticable this has been found in other Nations where it hath been attempted. Nor have any that have ſet about it found it eaſy to be effected, even where they have had all the Advantage imaginable to execute it. And we may be ſpeedily convinced, how unfeaſable ſuch a Deſign would have been in *England,* and conſequently how far from being either undertaken or thought of by a wiſe Prince: If we conſider the Difficulties which have attended it in *Roman* Catholick Kingdoms, where all the Craft and Power of wiſe and mighty Princes, and all the Strength and Rage of the Body of the People inflamed by Bigottry have been united to compaſs it. Is it poſſible for the King's moſt malignant Enemies, who uſe to ſpeak of him with the moſt unparalelled Undecency and brutal Rudeneſs, to conceive or believe that he could be ſo prodigiouſly Indiſcreet and Weak, as to think of baniſhing or overthrowing the Proteſtant Religion, or of bringing in or ſetting up the *Roman* Catholick, by a Proteſtant and Antipapal Army? And other he had not, nor ever can be in a Condition to have in this Kingdom, if we ſpeak of the Bulk of one, or of one that can be Numerous and Strong. And for a few *Roman* Catholicks mingled here and there in Proteſtant Troops, or for two or three Regiments whereof the Generality were of the *Romiſh* Communion in an Army of thoſe of the Reformed Profeſſion, inſtead of their

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giving us juſt terrour of a Deſign for ſubverting our Religion they only ſerved to animate and provoke thoſe vaſtly larger Number of Proteſtant Officers and Soldiers, to aſſert their Religion with the more Courage and Avowedneſs, and to exemplify and adorn it better by their Lives. And it is but for thoſe who were in *England* in 1687. and 1688. to recollect themſelves and conſult their Memories, and they muſt needs confeſs and declare, if they have not renounced all Friendſhip with Truth when they diſclaimed Loyalty to his Majeſty, That they never obſerved that Zeal in a *Britiſh* Army for the Proteſtant Religion, nor that open Boldneſs in pleading for it, as when that *Roman* Catholick Prince was upon the Throne, and ſome of that Communion enrolled among them, and employed with them under the ſame Royal Standard. But what clearer and fuller Evidence could the King give in Matter of *Fact*, that he had no Intentions to undermine and much leſs to ſubvert our Religion, than *the Diſpenſation from Penal Laws, which he granted unto Proteſtant Diſſenters, and the Liberty which he ſtated them in the Exerciſe of.* And through his giving it upon the only true Principle on which it could be done Juſtifiably, namely, That it is the natural Right of every Man to chuſe in what Religion, and in which way of Faith and Worſhip, he will venture his eternal State; he could not in Juſtice (abſtracting from his Friendſhip) avoid granting Liberty likewiſe to the *Roman* Catholicks. I do know there are ſome People whoſe Malice to the King makes them not only take every Thing by the wrong *handle*, but which hath ſo perverted their Reaſons, as to cauſe them to draw Concluſions directly contradictory to the Premiſſes from which they infer them; who endeavour to obtrude upon the Belief of ſuch as are Weak and Credulous, That the King's giving Liberty was an Effect of his Enmity to our Religion, and done in purſuance of a Deſign to deſtroy it. But the two *Poles* are not at greater diſtance from one another, than they are from Truth and good Senſe; who think the King would have given Liberty of Conſcience, and have ſet his heart upon the upholding and maintaining of it, if at the ſame time he had given place unto, and entertained the leaſt thought of overthrowing and extirpating the Proteſtant Religion. For that Wiſe, Generous, and Royal Conceſſion of his, was ſo far from lying in the remoteſt Subſerviency to ſuch a Deſign, that nothing under Heaven can be imagined more effectually contributory to the preventing, reſiſting, and defeat-

ing an Attempt of that kind. There are few but know what Connivance had been exerciſed to *Roman* Catholicks, and how Gently they had been treated, notwithſtanding the many Laws they were obnoxious to, during the laſt Years of King *Charles*'s Reign; while in the mean time vaſt Numbers of Proteſtants were harraſſed, ſpoiled and impriſoned, and this not only by hounding out, but by enforcing thoſe of the Church of *England* to fall upon the Diſſenters, and to execute the Laws againſt them with great Severity. Now by the King's Noble, Chriſtian, and Heroick Act, of granting Liberty, the Peeviſhneſs and Enmity of Proteſtants againſt one another was allayed and extinguiſhed; and they were at eaſe as well as leaſure to employ their common Care, and unite their mutual Strength, againſt thoſe of the *Roman* Communion, whom they eſteemed Enemies to them both. And by being taken off from ſcratching, biting, and devouring one another, they began to mingle Councels, and to joyn their ſeveral Intereſts, for obviating and obſtructing the Growth of a third Party that ſtands in terms of diſtance both in Opinion and Eccleſiaſtical Charity to the one as well as the other. For though the Liberty granted by the King to Proteſtant Diſſenters did not incorporate them into the Communion of the Church of *England*, but ſuppoſed the contrary, and provided againſt the afflictive Inconveniencies of it; and though it did not entitle them unto, and make them capable of the Dignities and Emoluments of the Church, which his Majeſty neither pretended nor challenged a Power to do; yet through his ſuſpending the Execution of the penal Laws, which he was told he might do in virtue of that executive Power of Laws and of Adminiſtration of Government which was lodged in him by the Conſtitution, and inſeparable from his Title, Right, and Sovereignty, there was not only a Ceſſation of Arms between thoſe of the National Church and them, but a Coaleſcence in Friendſhip and Zeal for their common Religion, though they cou'd not embody together for Communion in all the parts of Chriſtian Worſhip, and for the exerciſe of Church Diſcipline. And beſides the taking off the Reproach, and the wiping away the Infamy, which lay upon our Religion, through our perſecuting one another, and which made us the Subjects of our Enemies Raillery, and the Objects of their Scorn, there were ſo many real Advantages accruing to it, by the Liberty which the King granted, That there cannot be a blacker Malice out of Hell, than to pervert this Royal and Chriſtian Act of his Majeſty from

from being an Argument of his innocent and honourable Intentions towards our Religion, into a *Topick* whereby to insinuate into the Belief of those of a narrow Compass of thought, that it was only in order first to supplant our Religion, and then to destroy it. And it argueth an Ingratitude, which our Language is indigent of Words to express the hainousness of, that any Protestant Dissenters should not only concur in such a Sentiment, but value themselves upon the Vivacity, Strength, and Penetration of their Judgment, that they could foresee and discover this to be the Motive and End of it. But this may be catalogued among other of the thankful Returns which some of them have rendered the Compassionate and Good King, for his snatching them as Firebrands out of the burning, where he both found them, and might have suffered them to have continued, till they had been consumed: And for gathering such Vipers (as those I am speaking about) off from the Dunghill, where the Laws had laid them, and placing them in his Bosom till they had recovered Life, Warmth, and Vigour, to sting him by those Censures and Reproaches which are as false as they are black and villanous. And I would ask those Persons, If the King cast out and drove away the Devil Persecution by *Beelzebub*, or in virtue of so hellish a Conspiracy against our Religion, by whom have the Gentleman at *Kensington*, and his Tools and Co-operators at *Westminster*, done the same? Is Liberty to Dissenters not only an innocent and harmless Thing, but eminently useful to the Strength, Glory, and Success of our Religion, under one that finds it his present Interest to call himself a Protestant, while in the mean time it is questionable what Religion he is of, if he be of any at all; and must the same Liberty, and to the same People, be a Plot upon and an Engine for the undermining and blowing it up, and for burying all those that profess it under the Ruins of it, when granted by a Catholick Monarch? Surely it would not unbecome some, nor be unworthy of their second Thoughts, to consider, That if the Prince, whom they have Abdicated for this and other good Offices, had not expressed the Bowels, and exerted the Courage to break the Chains, and to remove the heavy and insupportable Loads, which many peaceable and innocent People had long worn and groaned under, meerly for their Opinions and Practices in matters of pure Revelation, how probable it is, if not morally certain, that they would have been still in their old Circumstances

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and Conditions of Calamity and Suffering. Nor would either the Prince of *Orange* had the Inclination and Fortitude to relieve them; nor those Assemblies since the Revolution which we call Parliaments have had the Compassion and good Nature to have consented and concurred to the easing of them. For as the Generality of those stiled the Representatives of the Nation, retain still their antient peevishness and rancour to Dissenters; so he whom they have placed on the Royal Throne governs himself by no other Principle or Measures, but those of Ambition and Interest; nor would he for saving and obliging the Dissenters have ventured upon any Thing that might be disagreable to the Humour of the *Two Houses*, or which might have cooled or abated the Inclinations of the Commons to be lavish in their Grants of Money. Neither would those Sons of *Sceva* have taken upon them to dispossess the Kingdom of the devouring Spirit of Persecution, if they had not been sensible of the Glory which redounded to the King by the Example he had set them. Nor was it upon Motives of Honour and Justice that Liberty to Protestant Dissenters came to be established by a Law, otherwise that Freedom would upon those very Inducements have been extended to others by the same Act: But it was from Fear that the retrenching that which through the Mercy of the King they had gotten into possession of, might have lost them the Affections, Service, and Assistance of the whole Fanatick Party; and have made those People turn *Jacobites* upon the Foot of Interest, that have not Conscience, nor Principles of Vertue and Loyalty to be so.

But besides this proof arising from *Fact*, by the King's suspending penal Laws in Matters of Religion, and his granting Liberty to Protestant Dissenters, which puts it in a Meridian Light, that he could not cherish any Thoughts or Intentions of overthrowing our Religion; he was pleased to exert his Goodness in a *second Matter of Fact*, and in a surprising Act of Grace, which carried convincing demonstrative Evidence along with it, that he harboured no such Design in prejudice of the Reformed Doctrine and Worship, as have been calumniously fastened upon him: The Generous, Princely, and Merciful Act which I mean, was *his Receiving, Entertaining, and Relieving the* French *Refugees*; which as he was under no legal Obligations of doing, so there were Discouragements enough lay before him to have hindered and prevented it. I know

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Sir, that you cannot have forgotten with what Readineſs he admitted them into his Kingdom; what welcome and compaſſionate Entertainment he gave them; and how he not only invited and required his Subjects to harbour and relieve them, but to what Meaſure and Degree he exerciſed and extended his own Royal Benevolence and Charity towards them. Nor was he ſatisfied with the bare taking them under the wing of his Protection, and making them Sharers in his own and his Peoples Bounty, but he entertained divers of them into his Service, and admitted ſome of them into his Friendſhip and Confidence. So that whoſoever will allow himſelf leave and time calmly to conſider, either the King's own Religion in which he was both Sincere and Zealous, or the Terms of Amity he ſtood in with the King of *France*, which he had neither Reaſon nor Inclination to depart from, will not be able to avoid acknowledging (unleſs he can reconcile Contradictions) that his Majeſty could have no other Inducement for the doing of it, but that he judged it an evil Thing, as well as an unwiſe, for any Prince to perſecute and drive away his Subjects meerly for their differing in Religious Matters from what was legally Eſtabliſhed, and Embraced, and Profeſſed, by the Bulk and Generality of the People; and that he eſteemed it a Duty which he owed to God, and to Mankind, to entertain and ſuccour ſuch as ſuffered for their Conſciences in Things purely Divine. For as the King could not be inſenſible that it was not very Grateful to a great Number of his Proteſtant Subjects, to ſee ſo many indigent and neceſſitous Foreigners received into the Nation; who would not only by their Skill and Induſtry gain away much of the Manufacture, Traffick, and Employ from them; but who by their frugal and parſimo- 177
nious Living would be able, and therefore ſure, both to underwork and underſell them: So it could not eſcape his Majeſty's Knowledge and Belief that it would not be very pleaſing and acceptable to the *French* King, to ſee thoſe who carried their Reſentments againſt him along with them whithe ſoever they went, and who will be always meditating and cheriſhing Revenge, to be ſo tenderly Pitied, compaſſionately Received, and ſafely Covered and Protected, by a Prince that was not only his *Allie*, but a *Roman* Catholick. Yet under that view, and with a cognizance of all this, did the merciful King admit, entertain, and treat them, with the ſame Royal Goodneſs and Generoſity, as if they had been People of the *Romiſh* Communion drove out of ſome Proteſtant Country for

their Conſciences, and Exiles here for the Religion which he himſelf profeſſed. Now can any that live not in an avowed enmity to Truth and good Senſe, either be perſwaded themſelves, or hope to impoſe upon the Faith of others, That a Prince who had deſigned to root the Proteſtant Religion out of his Kingdoms, would do a Thing ſo inconſiſtent with and obſtructive of it, as this was? And yet there are ſome, whoſe Malice againſt the King hath ſo diſtorted their Underſtandings, as that they will not only undertake to reconcile his forementioned Behaviour to the *French Refugees*, with the Conſpiracy he was embarked in for extirpating our Religion, but will make uſe of his Kindneſs unto them as a *Topick* of argumentation whence and whereby to prove and confirm it. But we muſt beg thoſe Men's Pardon, if we cannot hinder their inſolent Flippency; yet to claim the Liberty of expoſing and controuling their fooliſh and ridiculous, as well as falſe and ſlanderous Dictates. For can any thing lie in a directer Oppoſition to a Purpoſe of ſubverting our Religion, than for a Prince who harbours ſuch a Project, to do all that lies within the Circle of his Wiſdom and his Power to encreaſe and multiply the Numbers, whoſe Principles will oblige them to the uſe of all Lawful ways and means at leaſt, if they uſe not worſe, to oppoſe it; and whoſe Intereſt and Safety conſiſts in hindering it. Surely the great Body of native Proteſtants were enough, if not by far too many, either to have been wormed out of our Religion by Fraud, or to have it wreſted from us by Force, that there was no neceſſity for encreaſing the Honour of the Conqueſt, or raiſing the Glory of the Triumph, to have added to our Number and Strength, by the Reception and Entertainment that was given to *Foreign Proteſtants*. Nor is it credible that if his Majeſty had been embarked in ſuch a Deſign as he hath been ſlandered with, that he would have given Encouragement to thoſe *Reformed* which fled hither from *France*, to have planted and ſettled in all parts of his Dominions where they pleaſed, when he could not but know and believe, that their very Preſence among us, and our daily Sight of them, would awaken our Jealouſies of what ſome *Roman* Catholick might think Lawful to be done in prejudice of our Religion; and who would daily tell us what had been practiſed for the Extirpating it elſewhere. But the good King being conſcious to himſelf that he had no ſiniſter Intentions to the Legally eſtabliſhed Doctrine and Worſhip, he envied us no means that might quicken and provoke our Care for the Preſervation of them. And

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though he regretted, and was infinitely ſorry, that there was cauſe any where adminiſtred of publiſhing how poor People, profeſſing the Reformed Religion, had not only been decoyed into the Catholick Communion by the little and mean Arts of *Miſſioners*; and and bribed and bought to be Converts to the *Romiſh* Faith, by thoſe that managed a publick *Treaſure* to that end, but had been dragooned into the Church by armed *Troops*; yet he was willing we ſhould have ſuch reſident in our ſeveral Neighbourhoods, who might relate and confirm thoſe Things unto us; and he hoped that by his receiving and countenancing ſuch Perſons in his Dominions as would daily entertain us with Accounts of this Nature, which we could not hear without Scandal and Indignation, we ſhould have been ſatisfied and aſſured that it lay in an Antipathy to his Nature to imitate any ſuch Examples. But no means how proper and convictive ſoever in themſelves which the King could uſe, for laying and extinguiſhing our Jealouſies and Fears of his harbouring Intentions againſt our Religion, could be of efficacy to operate upon us with any Succeſs; after our having through Plenty, Pride, and Wantonneſs, grown weary of Tranquility and Eaſe; and thereupon had imbibed Prepoſſeſſions and Prejudices againſt his Majeſty's Perſon and Government; and ſuffered our ſelves to be wrought up and exaſperated by a few *Demagogues* and *Bonnefeuxs*, who were bribed by the Prince of *Orange*, and inſtigated by his promiſing them the Spoils of the Crown, Kingdom, and Church, to the higheſt ferment of blind, brutal, and godleſs Rage. Nor has the compaſſionate and merciful King been requited as he ought and deſerved by the *French Refugees*, to whom he made his Kingdoms both an *Aſilum* and a Sanctuary; and his own Treaſure, and the Wealth of his People, a Fund of Succour and Subſiſtance, when they knew not where with ſafety to hide their Heads, nor how to get Bread to preſerve them from Starving. But notwithſtanding all the *Hoſannahs* they gave him at firſt, they were many of them in a little time the forwardeſt to cry *Crucify* him. And contrary to all the Meaſures of Diſcretion and Prudence, as well as of Thankfulneſs and Gratitude, they have been ſome of them the warmeſt Inflamers of the Rebellion, and have taken Arms in great Numbers for ſupporting the Uſurper.

But Sir, allow me to ſubjoin a *third Matter of Fact*, by which the King gave all the Evidence and Aſſurance to his People, that the moſt Incredulous and perverſly Obſtinate among them could have

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desired or needed, to convince them in what opposition unto and remoteness it lay from his Thoughts to injure us in the Possession of our Religion, and much less to rob us of it; and that was by *his refusing those Ships of War as well as Land Troops which were offered him by the* French *King, for withstanding the Invasion of the Prince of* Orange, *and for enabling him to suppress those that might fly to Arms, and rise in his own Dominions, to disturb his Reign, or to joyn with the unnatural Invader in case he Landed.* For setting aside a few Things, which the Judges told him he might do according to Law, and some inconsiderable Trifles, wherein his treacherous Counsellors misled him, by telling him it was to renounce the Prerogative which the Constitution had vested in him to decline asserting them; so conscious was he to himself of having neither done nor designed any Thing whereby his Protestant Subjects might be tempted to withdraw with any Shadow of Reason and Justice their Allegiance from him; that no allarms of Conspiracies against, or suspected Treacheries unto him at home; nor the fullest and most uncontroulable Certainty of Ships being prepared, and Forces ready to embark upon them abroad, to make a Descent into his Dominions, and hostily to assault him, could prevail with him to accept those Succours which a Neighbouring Monarch offered him, as well in Friendship to himself as in Kindness to his Majesty. It ever hath, and always will be found true, That whosoever hath been Designing, though never so secretly, an Injury or Mischief to another, he will be constantly Suspicious of the Person against whom he intended it; and will use all the Precautions he can, and lay hold upon every Mean that offereth, to put him whom he had contrived to wrong out of a Condition to avoid the Blow, and more especially out of all Capacity to revenge it. Ill Thoughts and Intentions in a Prince to his People, though they abide so artificially and industriously concealed that none have detected them, do yet not only continually haunt the Projector as Informers that his Designs are discovered and understood, but are ever councelling him to close with all Methods which may obviate and prevent a Retaliation. But the King thought his Protestant Subjects had been as free from Rebellious Designs against his Person, Crown, and Dignity, (which indeed most of them were) as he was from any usurping and tyranous ones against their Legal Rights, Liberties, and Religion; and that withheld and restrained him from accepting an Assistance in his Defence, when there was a plotted, formed, and maturated

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Conjunction between the *Prince* of *Orange* and *States* of *Holland* abroad, and too many of ſeveral Perſwaſions, Communions, and Factions at home, to drive him out of his Kingdoms, if not to murther him. Which he ſtood not far out of the danger of, when the *Sunday* Night before the Prince of *Orange* came to *London*, it was propoſed and debated at *Windſor* to make him a *Priſoner*: But that being oppoſed by ſome Perſons, whom it was not then thought convenient and ſafe to contradict and diſoblige, It was thereupon reſolved the Night following at *Sion-houſe* to require him immediately, and at a very unſeaſonable Hour, to abandon and withdraw from his Royal Palace. Which was ſo ordered upon proſpect and hope that he would not have complied, and that thereby a Pretence would have been adminiſtred of ſending him to the *Tower*, from whence his next Stage would have been to the *Neighbouring Hill*; there being but a few Steps between a King's Priſon and his Grave. Nor would he in any likelihood have eſcaped the Snare that was thus artificially laid for him, nor have avoided the Danger that was lurking behind it, but that ſome of thoſe entruſted with the Conveyance of the Meſſage, delivered it with ſuch Accent, Tone, and accompanying Circumſtances, as both awakened him to apprehenſions of his Peril, and guided him to ſubmit to what was ſo inhumanly and barbarouſly preſcribed unto him. But to return to the Enforcement of the Argument I am upon, for proving that the King could have no ſecret Intentions, nor have been carrying on any concealed Deſigns in order to overthrow our Religion, in that he refuſed *French* Forces at a Seaſon when they were both Generouſly offered, and he extreamly needed them; and when by all the Laws of God, and the Kingdom, he might have received and employed them for the withſtanding a Foreign Army, commanded by an ambitious and unnatural Prince, which came to diveſt him of his Sovereign and Legal Rights. For if the *States* of *Holland* might ſend, and the *Prince* of *Orange* bring Troops into *England*, let the Pretence be what it will; and the *Britiſh* Subjects that Invited and gave Encouragement unto it be never ſo many, and of what Quality any think fit to have them; the King might with much more Juſtice and Right have deſired and received *Turks* and *Tartars*, as well as *French*, to oppoſe and beat them out. Seeing both the Power of War, and the lawful Authority of defending the Kingdom, being lodged Sovereignly and Solely in his Majeſty; and the ways of managing the one and the other being

entirely entrusted with his Wisdom, save as he pleased to call for Advice, he might without any Violation of the Rules of the Constitution, have furnished himself with necessary Forces from whence he thought fit, for the defence of his Person and the Government; whereas none of his Subjects could raise Forces at home, or invite them from abroad, without rendering themselves guilty of the highest Disloyalty and Treason: Nor could the *States* of the *Seven Provinces*, being in League and declared Terms of Amity with his Majesty, send or authorise their Troops to come hither, without becoming obnoxious to the Crime and Charge of contemning and violating Publick Treaties, of breaking through all that is Sacred, and of trampling upon every Thing on which the Peace of Nations doth depend. And as for the Prince of *Orange* himself, he being no Sovereign Prince, but the Servant of a late though wealthy Republick, he possibly might have the Right as *Statholder*, into which he wound himself by Perjury and Murther, to exercise some Authority in his own Country; or he might have the Privilege to set up for a Knight *Errant* to combat *Wind-mills*, and kill *Dragons*; but he had no Authority by the Laws of God, or Nations, to invade and attack a Rightful King in the quiet and peaceable Possessions of his own Dominions. And by assuming the Insolence, and taking upon him the Injustice to do it, he stands proclaimed by all the Revelations relative to Societies in the Bible, and by the whole Civil Law which is the Law of Nations, to be a Robber and an Usurper; and to have all the Blood that hath been shed in *Europe* by reason of, and as an effect and consequence of his Invasion, to be charged upon him and laid at his Door; and for which he will be made accountable at the great *Tribunal*. Nor can his Majesty's Authority and Right to have received and called *French Troops* be questioned by our Revolutioners and Abdicators themselves; seeing we allow and suffer the like, and much worse, in that *Pageant* King we have dressed up and erected. For notwithstanding of that vast Army of *Brittish* and *Irish* Troops, with which to the impoverishment of the Nation we continue to furnish him; and notwithstanding he is fulsomly represented in Pulpits, and with a flattering as well as a mean Cringingness addressed unto by Corporations, as the Saviour of our Liberties and Religion; yet he challengeth a Right, and we like a tame slavish People both connive at, and approve it; not only of keeping among us, contrary to his solemn Promise given in his *Declaration* dated at the *Hague*, several *Dutch* Forces,

Forces, Horſe as well as Foot, whom he claps and faſteneth upon the Nation, as a *Badg* that he eſteems us no better than conquered Vaſſals; but if we may believe the *Prints* which come from abroad, he hath ſent for *Ten thouſand* more outlandiſh Souldiers to inſult and triumph over us as his ſubdued Slaves. While in the mean time he ſends our native Forces into *Flanders* to periſh by Famine and Sword as Sacrifices to his Ambition; and to have the Infamy, which he calls Glory, of dying in a *Dutch* Quarrel. Nor do I wonder that he will not truſt the defence of the Kingdom to our own Troops; ſeeing he cannot but be ſenſible with what Arbitrarineſs he hath Ruled over us, and how he hath Cheated, Impoveriſhed, and Ruined us; and that if we had but as much Senſe, Reaſon, and Courage left us, as we have Provocation and Cauſe of Anger and Indignation given unto us, we would Revenge our ſelves upon him for the Wrongs he hath done the Kingdom, as well as for thoſe he hath done the King. Whereas that injured Monarch being fully aſſured in himſelf that he never deſigned to prejudice us in our Liberties, Properties, or Religion; but that all he aimed at was to make us a free, rich, and glorious People, he caſt himſelf entirely upon the Loyalty of his own Subjects for the Safeguard of his Perſon and Crown, at the time when he ſaw he was to have his Dominions invaded, and an Attempt to be made for turning him out of his Throne. All which Deſigns he might have eaſily defeated, had he but accepted the *French Ships* and *Troops* that were offered him: But to his Glory and our indelible Infamy, he choſe rather to be forſaken and betrayed by his own People, than to diſtruſt them; as knowing he had always lived in an Abhorrence of giving them juſt and real Cauſe to be falſe to him. And indeed the Misfortune and Diſtreſs which befel him, upon whatſoever Motives they were occaſioned, yet they muſt be reſolved into his own Uprightneſs and Integrity, as the contributing means; and that being an honeſt Man himſelf, he drew other Mens Pictures by his own *Original*: Whereas he had continued ſafe and happy, if he had drawn thoſe of a great many People by the *Reverſe* of his own. I know that the Earl of *S*— doth in a *Letter from Holland to his Friend in London*, printed *March* 1689. endeavour to rob the King of the Honour due unto him for having refuſed the *French* Aſſiſtance, and challengeth it to himſelf, by telling us, *That he oppoſed to death the accepting of them, and that he was the principal means of hindering the receiving both the Ships and Men.* But all this was then publiſhed:

to put a Merit upon his own Treachery to the King, and to reconcile himself to the Mercy and Favour of the Nation, to whose Anger and Wrath he stood at that time highly obnoxious. For no Man can imagine that either the *Earl* or those other *Lords* with whom, as he tells us, *he consulted every day, and they with him; and by whom he was helpt to prevent the accepting both French Ships and Troops, which they thought would be a great Prejudice if not ruinous to the Nation*, would have been able to have prevailed with his Majesty to have refused so seasonable and necessary Assistance, if he had been any ways conscious to himself that he had been harbouring and carrying on Designs which might make him distrust the Loyalty of his People; or which might give him cause to apprehend that his Subjects had just and reasonable Pretences of departing from their Fealty, or for denying their Aids, to defend him. Nor would any Thing but a clearness of Mind as to his own Innocency from any sinister Intentions against our Religion and Laws, have influenced as well as suffered him to reject the offers made unto him at that time by the King of *France*. But though this was the only Motive upon which his Majesty could do it, in any consistency with common Discretion, yet we sufficiently know upon what Inducements, and to what Ends, that *Earl* advised him to it. Nor hath he been either Shy in concealing of it, or gone without very liberal Rewards for it. For he told *Ginckle*, once at his own Table, That though it was his Honour to have subdued the King's Forces in *Ireland*, and to have wrested that Kingdom from his Majesty, yet the Glory belonged unto himself of having contrived the Provocations to the Revolution, and having laid the Foundations for deposing his Majesty from his Royal Dignity and Throne. And the inward Confidence he is admitted into with the Prince of *Orange*, and the vast Sums he has obtained, and continues still to receive from him, are plain Evidences, as well as they are thankful Recompences, of the Councels which in favour of the Prince's Designs he gave unto his Master. But would any one that hath not lost all common Prudence and true Sense, as well as renounced his Loyalty to his Rightful Prince, have published in the same *Letter* a Thing so visibly false, and so easy to be contradicted and exposed; namely, *That when the first News came of the Prince's Designs, they were not looked upon as they proved, no Body foreseeing the Miracles he has done by his wonderful Prudence, Conduct, and Courage, in that the greatest Thing which has been undertaken these Thousand Years,*

or perhaps ever, could not be effected without Vertues hardly to be imagined, till ſeen nearer hand. Whereas it was obvious to vaſt Numbers then, as it is now to the whole Kingdom, That there was neither Prudence, Conduct, nor Courage, and much leſs Vertues hardly to be imagined, guiding and influencing the Prince of *Orange*'s Succeſs, but that his whole Proſperity in his Undertaking is to be reſolved in, and aſcribed unto, the Diſloyalty and Treachery of ſome of his Relations, boſom Friends, Councellors, Officers, and Souldiers; and into the Rebellious Principles of too many of his Subjects. For to omit ſpeaking of the great Effects which the Prince of *Orange* hath ſo often and wonderfully given in *Flanders*, of his *Prudence, Conduct, Courage, and other Vertues hardly to be imagined*, it is but for us to recollect his Behaviour at and before *Limerick* in *Ireland*, where he became the ſubject of the Deriſion and Contempt of all that were there, and by which he hath furniſhed us here with matter of Diverſion ever ſince, when we have a Mind to be pleaſant; and we may from thence take the Meaſure and Extent with all the Dimenſions of his political and military Excellencies. But the Paſſage I have quoted out of the *Letter* ſerves to confirm me, That it is an uſual and righteous Judgment of God upon thoſe that turn *Knaves* to give them over to become *Fools* alſo. And for *the Thouſand Years, or the perhaps ever*, that he mentions, wherein the like hath not been untertaken and executed, It is neither for the Reputation of the Prince of *Orange*, nor for the Credit of this Kingdom, but for the perpetual Diſhonour and Infamy both of him and us, that we ſhould have been guilty of ſo much Treachery and Villany, and he of ſuch an unbounded Ambition, and unnatural Crimes, as there are no Examples of, nor Preſidents for.

And as the King harboured no Thoughts, nor drove on any ſecret Deſigns, for the Extirpation of our Religion; ſo I will affirm that the preſerving the Proteſtant Religion was ſo far from being the true and real Motive to the late Revolution, though ſo much pretended and ſo often alledged in Vindication of thoſe who engaged in it, that moſt of thoſe that were the firſt Inſtigators unto, and who principally concurred and cooperated to the bringing it about, are not Perſons diſpoſed by their Judgments, nor prepared by Vertue and Grace to be concerned for any Religion, farther than as the ſeeming to own *One* miniſters to their ſecular Ends. Now this, if clearly demonſtrated, being as likely a means as any for undeceiving the credulous and well-meaning Body of the People, and

for taking them off from ſupporting the Uſurpation, when they ſee upon what a Miſtake they were wheedled to Joyn at firſt with the Conſpirators againſt his Majeſty's Perſon and Government; I will lay it before you in the beſt Light I can, without writing a Satyr upon States and Countries, or too much expoſing the Atheiſm, Unbelief, and Immoralities, inconſiſtent with any Religion of particular Men, who are divers of them of great Rank, Quality, and Condition in the World. However it doth not detract from the worth of Religion, but rather ſhews it is ſome excellent Thing, that all Men will ſeek countenance from it to thoſe Undertakings, for which they would fear to be otherwiſe the Objects of a keen and general hatred. To which allow me to add, That the being hurried into this Revolution upon the Pretence of ſaving our Religion, ſhews, that though moſt who ſtile themſelves Proteſtants are People of very weak and ſhallow Underſtandings, and that their Zeal is much greater than their Knowledge; yet it likewiſe tells us, that many of them heartily love it, in that they think neither the publick Tranquillity, nor their private Fortunes, too valuable to be parted with in order to preſerve it. And this the Prince of *Orange* and his mercenary Tools were ſufficiently aware of, and therefore made that the Pretence both of the Invaſion, and of the aggreſſive War, we made afterwards on *France*; as knowing it would bubble us out of our Lives as well as our Money, and be an Engine to open both our Veins and our Purſes. Yet after what I have ſaid, I will nevertheleſs add, That as it is no Credit, but a Diſgrace to Religion, that ſome Men ſhould pretend to have a Concern or Regard for it; it being a Reproach unto it, that they ſhould wear its Livery, and a Diſparagement to be favourably ſpoken of by them; whereas their Reviling it would be its Commendation, and their turning their Backs upon it would argue it Lovely: So it hath been always found true, and ever will, That the making Religion a Plea whereby to juſtify that which is Evil, does leſſen its Power over the Conſciences of Men, and hindereth its Succeſs in conquering the Irreligious and Incredulous; and defeats it in its only Deſign, which is the raiſing Glory to God, and the reſtoring the Divine Image upon Men. Nor can I forbear to publiſh it as my avowed Opinion, That no Succeſs or Honour that can attend our Arms in this War, ſhould we not only be ſo proſperous as to obtain a ſafe and honourable Peace to *Europe*, but to ſubdue and conquer *France*, will ever be able to countervail the Injury we have done the Proteſtant

teſtant Religion, and the Diſgrace we have brought upon it, by pretending to make the preſerving it the Motive and Inducement for dethroning our Rightful King. Nor will all that Sea of Blood ſpilt in *Europe*, as the Effect and Conſequence of it, waſh away the Blots and Stains we have thereby brought upon the Reformed Doctrine; but they will remain indelible, until we have returned to our Duty, reaſſumed our Loyalty, and have reſtored our exiled Prince; and until we have taken the Ignominy and Reproach upon our ſelves, that we have derived upon our Religion, and have by Words, Writing and Tears, vindicated and acquitted it, from having given any Countenance to what hath been done, and have charged and lodged it upon our own Disloyalty, Pride, and Covetouſneſs. Nor muſt we think to ſalve our ſelves, and come off at the great Tribunal, by ſaying as a certain Presbyterian Perſon in *Scotland* did, *That if we make bold to offend God in ſome Caſes and Inſtances, yet we will be as good to him another way.* Now as to what I am to lay before you in reference to the Unconcernedneſs of thoſe for any Religion that contrived and conſpired the Revolution, and were the forwardeſt to promote it, and ſtill continue to be the zealous Upholders of this bloody and ruinous War that hath followed upon it; I do not intend it ſhould be conſtrued and intended to affect and blacken all that were acceſſary unto, and active to the utmoſt of their Power and Intereſt in thoſe Deſigns: For in ſome of them it proceeded either from the Weakneſs of their Underſtandings, or from their being Prepoſſeſſed with corrupt and bad Principles as to Governments and *Politicks* in general, and particularly with reſpect to our own Conſtitution, and not from Criminalneſs in their Wills, and Pravity of their Conſciences. For not only People of ſhallow Judgments, and of narrow compaſs of Thought, are capable of being misled, notwithſtanding their Endowments with a great deal of Probity and Uprightneſs to very ſinful and bad Things in matters of Politicks, and the meaſures of civil Obedience, by thoſe that are acute, crafty and ſubtle, and in the mean time believe themſelves in the right, and to be doing God and their Country good Service; but even ſuch as are of better and more diſcurſive Parts may, through falſe Notions, as well as through Prejudices ſuckt in and derived from an unhappy Education, and the misfortune of acquaintance with ill Books, and of intimate Converſation with Perſons drenched in Republican and *Democratical* Notions, be inſenſibly carried to the committing very

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illegal and by consequence very irreligious Things. But then such Persons are upon serious and second Thoughts, and upon obtaining the happiness of being furnished with the assistance and advantage of clearer and better Lights, easily recovered from the Power and misleading Influence of those Principles upon which through darkness or mistake they formerly acted; and upon their Repentance of such Things which they had wandered and been hurried into, and proofs of their Conversion to God and their King, they become prepared Subjects both for pardon on Earth, and forgiveness in Heaven. But as to the Generality of those who were most actively and eminently interested and involv'd in bringing about the Revolution, and who remain the unrelenting and obstinate Upholders of the Usurpation; I do affirm, That they were and are so far from acting upon the Motive, Prospect, and Design of preserving our Religion, that they would not wet the Soal of their Shoes, nor hazard the losing of a single Hair of their Heads, for saving the Gospel, or for continuing the Light of it to us and our Posterity. For besides that the Chiefest and Majority of them do glory in courses of Life inconsistent with all Religions, and which the *Alcoran* disallows and condemns as much as the *Scripture* doth; and which are directly repugnant unto the hopes that ours giveth unto any Man of Salvation and Eternal Life, and who themselves are far enough from taking the Gospel to be a *Spell* that will save them, whether they come into the way prescribed by it, and have a mind to be saved, or whether they neither do, nor have not: So many of them do ridicule and mock at all Revelation, and do pronounce them foppish and silly, that account otherwise of the *Bible*, than of a *Romance* feigned by a Conspiracy of Rulers and Priests in order to govern the Mob, and the better to squeeze Money from the credulous. Yea there are some of them who deride a Deity, and value themselves upon the believing no other *Being* or *Modes* of one, but Matter, Figure, and Motion. And though I do not know whether many or any of them went into the Revolution themselves, and afterwards drew in others, with a purpose to expose and lampoon our Religion; yet this I am sure of, That what we have done against the King, and in the involving the Kingdoms into a bloody and expensive War upon so little Cause and Provocation as was administred, is more adapted to render Persons Anti-scripturists and Atheists, than all the Arguments in *Hobbs's Leviathan*, or in his Book *de Cive* are. Was not the late Lord *Lovelace*, who

who could not ſpeak without an Oath, Blaſphemy, or Execration? Or the ſurviving *Fleetwood Sheppard*, whoſe whole Wit is employed to burleſque the Bible, and mock at an inviſible Being: and who had the blaſphemous Audacity to ſay to Two Biſhops, who deſired leave of him to paſs thro his Lodgings to ſee the *Raree* Show, exhibited the other day at *Whitehall*, That he would not grant it, though the *Virgin Mary* were there with her *Child* at her Back to beg it of him; and which they had not the Zeal and Courage for God and their Religion as to rebuke him for, leſt they ſhould have offended the Man at *Kenſington*, who is fond of him for his Piety and Vertue, *& quem pro Jove habent*: I ſay, were not thoſe I have mentioned very likely Perſons to have engaged to aſſiſt in the Revolution upon Motives of Religion; or in order to preſerve and defend the Reformed Doctrine and Worſhip? Can any Man think that *Secretary Trenchard* can be under the Influence of Religion in any Buſineſs 87
or Undertaking, or can make it the Motive or End of what he does, who concerted with the Prince of *Orange* how to betray and ruin the King, and became engaged to him to uſe all means he could to do it; and this at the very time when he was ſuing for a Pardon, and who after the Grant and Receipt of one, came over, and made his Majeſty all the Promiſes Words could expreſs, of his ſerving him with Loyalty and Fidelity ſo long as he lived? But as there is no neceſſity now of telling which of theſe Promiſes he has performed, whether thoſe made at the *Hague*, or thoſe given at *Whitehall*, that being ſufficiently declared by a long and ample *Series* of Actions; ſo I think it will be eaſily granted, that this Man could act under no Impreſſion of Religion, nor upon the Motive or to the End of ſaving or ſerving it, who could come under two ſuch oppoſite and contradictory Obligations at the ſame time, as the yielding an unchangeable Fealty and Obedience to the King, and the undertaking to betray and diveſt him of his Royal Power were. Or is it poſſible we ſhould believe that my Lord *L*— and the honourable *Speech-maker* and *Haranguer* of the *Mob* at *Norwich* and *Lyn*, could embark in promoting the late Change, out of any Concernment for the Proteſtant Religion, or in order to protect it, who though they profeſs to be Proteſtants when they are Well and in Health; yet who at every time when they are Sick, or when they have apprehenſions of Dying, do conſtantly ſend for *Romiſh* Prieſts, to adminiſter unto them all the helps, and give them the aſſiſtances appointed by that Church for Men in their laſt Hours? I am loath

to multiply many Instances in confirmation of what I have affirmed, and the chief Leaders and Actors in the Conspiracy for dethroning the King are so well known, that I need not do it. Even they whose Character should oblige us to believe that the preserving the Protestant Religion was the chief if not the only Motive upon which they acted, in the late great Turn that was made in this Kingdom, were as far from having it in their Eye or Aim, as any other were. Nor will any that know the Men allow, that either *Jack Boots*, or *Cambrick Sleeves*, embarked in dethroning and driving away the King, out of any Regard unto or Concernedness for the Reformed Doctrine and Worship; but that they did it out of Pique and Revenge, and upon the Motives of Ambition and Covetousness, in the *one* to get a Bishoprick, and in the *other* to preserve one. For not to speak of the *Rings* and *Seals*, which the Doctor (through an Hypocrisy peculiar to himself that weareth *Cambrick*, *Holland*, *Scots* Cloath Sleeves instead of *Lawn*) boasteth of as Pledges of the Kindnesses of Ladies for the Services he has done them; can that Man live in the practical Belief, or be under the awe of a Deity, and much less act upon any sincere Motives of serving Religion, but meerly to serve himself upon it, who when he was dipt in all the Councels and Conspiracies for commencing and compassing the Revolution, could yet at the same time, in his *Letters* to the Earl of *Middleton*, not only make solemn Protestations of his Loyalty to the King, but have recourse for Proof and Evidence of it to the *Sermons* full of *Duty* and *Fealty* to the King, which he had preached at the *Hague* as well as at *London*. And as those *Letters* are in print to remain Records and Registers of his Irreligion and Hypocrisy; so I am mistaken in the Rules of *Phisiognomy*, if the Punishment that waits for him, and which he hath so much deserved, and whereof he hath had advertisment in *Dreams*, be not legibly written in his Forehead. Nor could any true Church of *England* Man, whether Ecclesiastick or Laick, have accession to the Invasion, and to the deposing of his Majesty, or be gained over to approve them, without renouncing all the Doctrines and Principles of that Communion which relate to Civil Government, and the Duties of Subjects to their Rulers. And that may serve sufficiently to shew, that they acted not in these Matters upon Motives of Religion; because the very Things they did, plainly interfered with the whole Religion which they professed and owned. And there was such an outragious Rape committed by

by it upon their Principles, and ſuch an open deflouring of the Chaſtity, which their Church had hitherto preſerved in point of Allegiance to Lawful and Rightful Monarchs, that were it not that great Multitudes of that Communion both preſerved their own Innocency, and have loudly condemned the Crime of their *quondam* Brethren and Fellow-members, their whole Church would for ever lye under the ſame Blot and Infamy, which thoſe very Men, namely, your *Tillotſons*, *Burnets*, and *Sherlocks*, &c. have uſed heretofore to caſt and faſten upon others. And as for thoſe called *Whigs*, which were the warmeſt Promoters of the Revolution, and are ſuppoſed more than others to have acted in it upon the Motive of Securing our Religion; I will make bold to ſay of many of them, and that both with Truth and Juſtice, That they have no Religion but their Intereſt, nor ſacrifice to any Deity but themſelves. The *Whig* Party is, generally ſpeaking, a compound of the Atheiſtical of all Opinions and Perſwaſions whatſoever; and they can be of any Religion, becauſe they are really of none. They will take the Sacrament in the Church of *England* to be qualified to get or hold a Place, and then will herd with the Phanaticks ever after, that they may be eſteemed *Partizans* for our Sovereign Lord the People. Upon the whole, whoſoever will ſpeak his Knowledge or his Conſcience, cannot avoid confeſſing that the Promoting the Revolution, the Abdicating the King, the Crowning the Invader, and the Laviſhing away Lives and Fortunes to ſupport the Uſurpation and Rebellion, were not entered upon out of Fear of loſing otherwiſe our Religion, nor continued and perſevered in upon Inducements of being ſerviceable to its Safety, Succeſs, and Glory; but that ſome wanted *White Staves*, to which they thought they might pretend on the foot of merit; and that others had fallen under *Fines*, which though they were forgiven the Payment of, yet they reſented, and ſought to revenge their being laid upon them; and that all were deſirous to Fiſh in troubled Waters, in which though but a few were to catch *Ducal Titles*, or *Blew Ribbons*, and *Garters*, yet Something would come as a Share to many upon the Shipwreck of the Government, and out of the Spoil of the Crown, Kingdom, and Church. The trueſt Character I can beſtow upon them, is that which *Livy* gives thoſe that Set up for and Joyned the *Decemviri*, namely, That they did perſue, *licentiam ſuam; non libertatem Patriæ*: And indeed the unparalelled Treachery that accompanied the Revolution, in moſt of thoſe that were actively engaged in it, does

does put it beyond all rational Contradiction, that it was so far from being undertaken or persued upon Motives of Religion, that they could neither have Religion, Vertue, nor true Honour, who were capable of being guilty of so much Falshood and Infidelity, as well as of Disloyalty. Is it possible or to be imagined, in any consistency with common Sense, That those Persons could come into the Design of the Revolution under any Views of Religion, or promote the late Change upon Motives or Prospects of serving it, who not only abandoned and betrayed the King, with his *Commissions* in their Pockets, and while they were eating his Bread; but who could beg Money of him to form their Equipages to serve him, and which he Innocently, Liberally, and Generously gave them, in the midst of his Streights and Exigencies of Money for his Personal use? And yet all that they craved it for, and applied it to, was to get into a Condition to fight against him, and to drive him out of his Kingdoms. But we need no more to proclaim the distance and estrangedness that most of the *Revolutioners* and *Abdicators* live in, both as to the Protestant Religion, and any sincere Love to their Country; and how little they were swayed in what they did by any Regards or Concernments for the good of either; but that since their getting into Offices, Places and Commands, as the Recompence of their Disloyalty, Treachery, and Rebellion to the King, they have committed more Rapines and Robberies upon the Nation, more audaciously sold the Kingdom for Pensions and Bribes, and have more impudently Cousened, Defrauded, and Oppressed their Fellow Subjects, than the worst of Men heretofore have attempted or allowed themselves to do; and which Highway-men and *Banditti* would not have the Immodesty and Injustice to perpetrate. For Pick-pockets, Shop-lifters, or such as take a Purse upon the Road, are both vertuous and harmless Persons in comparison of those that eat the Flesh, and drink the Blood, and gnaw the very Bones of poor Souldiers, by defrauding them of their pay; of whom to use *Tacitus*'s Phrase, I may say, *Quinis in diem assibus corpus & anima estimantur*; or of those that rob Hospitals, in withholding from Widows and Fatherless Children the Arrears due to their Husbands and Fathers that perished in their Service; and I am loath to add that plunder the Subject, by the Authority and in the Virtue of the Great Seal, and exercise the Legislative Power in Favour of one, and in Prejudice of another, according as our Representatives in Parliament are hired and paid

for

for it. Nor are these Aspersions unjustly thrown upon the Instruments of the Revolution, and the Zealots of the present Government, or Things whereof they are accused at Random, without Proof or Evidence; but they are the Effects and Testimonies of Love unto, and Care for preserving the Protestant Religion, which the Gentlemen of St. *Stephen's Chapel* find one another, and those guilty of, that were the chief Assistants in the Revolution, and continue the main Pillars of the Usurpation. For when a certain Sort of People quarrel, and fall out, many hidden Truths and concealed Crimes come to be discovered; and I wish it may have a Tendency to every Man's recovering his Right, that is a true Owner. Nor are these Things to be thought Strange in those employed by this Goverment, seeing they were the very worst Men of the Nation that contributed most to the Revolution, in whom that of *Tacitus* was verified, *In turbas & discordias pessimo cuique plurima vis.* And the publick Liberty was only made a Pretence for their persuing their own Interests, at the Expence and to the Ruin of their Country: For as the same Author observes, *Libertatis vocabulum obtendi ab iis, qui privatim degeneres, in publicum exitiosi, nihil spei, nisi per discordias habent.*

Nor did those *abroad* that co-operated to the Revolution, and lent their Ships and Troops to effect it, act any more upon Motives that respected the Protestant Religion, than we here did; but purely upon Principles and Inducements of Interest and State. For it is no Slander to say that the *Deputies* of the *Seven Provinces*, who sit governing at the *Hague*, never enter into War or Peace upon any other Instigation, or Views and Ends, save those of a secular Concernment. Nor would it move or impress them to see all the Inhabitants of these three Kingdoms turn *Pagans* or *Mahumetans*, farther than as it may affect their Trade, and disturb their Civil Tranquillity; and so little do they act under an Influence, or with a Respect to the Christian Religion, and much less with Regard to the Protestant, that in order to drive the *Portugueze* out of *Japan*, where they had a large and beneficial Commerce, and to engrose the Trade of it to themselves, they not only suggested to the Natives, and particularly to the Ministers at Court, and by them to the Emperour, That the Christian Religion involved Treason in it against his Crown, Person, and Estate; and thereby raised a Persecution which ended in the Extirpation of Christianity out of those Dominions, and in the Massacre of several Hundred thou-

ſand Souls; but they both permitted, and by a ſolemn Act of State authoriſed their Subjects that traded thither, to diſclaim being Chriſtians, and only to own themſelves *Hollanders*, who knew no Religion but Profit, nor had other Ends or Aims ſave to gain and heap up Wealth. And beſides many other Inſtances which might be aſſigned of their abandoning all Care and Concernment for the Proteſtant Religion in other Nations, when the doing ſo is reconcilable to their Safety and worldly Advantage; it may not be amiſs to put you in remembrance of their furniſhing *Lewis* the XIII. with Ships to ſubdue *Rochel*, when it was the chief Cautionary Town, as well as the ſtrongeſt and moſt opulent, which the *Reformed* in *France* had to entitle them to a quiet and peaceable Enjoyment of their Religion. Nor is it unſeaſonable to ask, That if they embarked to aſſiſt in the dethroning of the King of *Great Brittain* out of zeal for preſerving the Proteſtant Religion to theſe Nations, how comes it then that they have ſo little interpoſed with their Confederate the *Emperour*, for ſome Lenity and Favour to his Proteſtant Subjects in *Hungary*? And that they have not dealt with their other Allie the King of *Spain* for aboliſhing the *Inquiſition*? And that he would not continue to make *Bonfires* of his Subjects, whenſoever any of them turn Proteſtants? Nay their entering into the Conſpiracy, for ſubduing and depoſing his Majeſty, was ſo far from being done from Motives relative to the Honour and Safety of the Proteſtant Religion, that it was laid and forwarded by the greateſt Falſhood and Treachery that ever either a Crowned Head or a Republick was guilty of. For what can be more inconſiſtent with good Morals, namely, with Truth and Juſtice, or leſs reconcilable to the Principles of Chriſtianity, than not only to attack a King upon his Throne with whom they were in *League*, without giving him Warning, or ſeeking for Reparation of Injuries if he had done them any, and without deſiring an Adjuſtment of Differences, and Miſunderſtandings where there were ſuch; but to invade his Kingdoms with a Naval and Land Strength, after the ſolemneſt Proteſtations made to the *King* himſelf by *Citters* their Ambaſſador here, and the greateſt Aſſurances given immediately by the *States General* to the *Marqueſs d'Albeville* his Majeſty's *Envoy* there, That they had no Deſign againſt him, and that their Preparations were not in order to diſquiet him on his Throne, or diſturb the Peace of his Kingdoms; but that they were for a purpoſe meerly relative to themſelves, and in which his Majeſty was no ways intereſt-

intereſted. So that after ſo fraudulent and perjurious an Act, the Commencement of the War being in Violation and Contempt of actual and ſubſiſting Treaties; I do challenge any Man to believe, without doing violence to his Mind, that the *Dutch* are in the practical Belief of any Religion, and much leſs that they co-operated to the Revolution out of care to preſerve the Reformed Doctrine and Worſhip to theſe Three Nations. Alas! It was upon other Inducements that they concurred to involve theſe Nations in War and Blood, which we might eaſily have diſcovered, but would not. For they no ſooner obſerved the King's putting an end to Perſecution in his Dominions, and thereby doing that which might have reconciled his People to one another, and ſhould have united them all to him; nor ſooner found that he had too much Honour and Courage, and withall bore more Love and Tenderneſs to his People, to ſuffer them either to be wormed, or inſulted out of their Trade: And had likewiſe perceived that as he was an admirable *Oeconomiſt* of the publick Treaſure, ſo he was a great Encourager of all over whom God had ſet him, to Induſtry and Vertue; but that they grew immediately thereupon apprehenſive, that we would become more Strong and Opulent than would be for their Intereſt, or prove conſiſtent with the Tricks and Rapines they had been accuſtomed to practiſe in ways of Commerce. And as theſe were the Provocations upon which they deſired to ſee his Majeſty dethroned; ſo the Ambition of the Prince of *Orange*, of whom it may be ſaid in the Words of *Tacitus*, That *cupido dominandi cunctis affectibus flagrantior*, that all his Luſts as well as his Obligations give place to his Aſpirings after Sovereignty; together with the Diſcontents in *England*, which the Means and Methods to our Happineſs had filled us with, adminiſtred them an Opportunity of ſtepping in to ruin the King, and to make us miſerable, which they eaſily foreſaw would be the effect of it. And as they ſpeedily had the Satisfaction to ſee the *firſt* performed; ſo they have now alſo the Pleaſure to behold us impoveriſhed and weakened to that degree, which was the *ſecond* Thing they longed for, That an Age under the mildeſt, wiſeſt, and juſteſt Government, will not reſtore us to that Condition (at leaſt in their Opinion) as to beget either their Jealouſy or their Envy, or which may hinder them from wreſting from us what parts of our Trade they pleaſe. For they are a People that will call it Friendſhip to us to rob us; *& ubi ſolitudinem faciunt, pacem appellant*, to borrow another of *Tacitus*'s Phraſes. Nor

will

will any means in human View prevent our becoming in a very little time the Contempt of all Nations about us for Weakneſs and Poverty, and much leſs raiſe us again to that State of Strength, Opulency, and Glory in which we were, but the calling home the King with all the Expedition we can, and combining together with united Hearts and Hands to ſhake off the *Uſurper*, with his *Bentings* and *Ginckles*; *Qui ſe partem neſtræ Republicæ faciunt*, that I may uſe an Expreſſion of *Tacitus*, but are in an apparent Conſpiracy with the *High* and *Mighty* at the *Hague*, to reduce theſe Kingdoms to a Feebleneſs and Indigency, out of which they have a Deſign we ſhall never emerge.

Nor did the great Man who keeps his Palace at *Kenſington* bring
211 an Army into *England*, and ſcrue himſelf to the Throne, upon any Motives of ſaving the Proteſtant Religion, or out of any Intentions of kindneſs and good will to it; but meerly upon the Impulſe of Pride, Haughtineſs and Ambition, and to gratify his Aſpirings after a Crown. I am not ignorant how he hath been repreſented and painted forth, by your Temporizing, Mercenary, and Sycophant Divines, as the Saviour of our Religion and Liberties; and that the godly Saint, and the heavenly divine Man, would not have violated all the Tyes and Bonds of Nature, and trampled upon the Precepts of the Decalogue, and the Sanctions of the Bible, but upon the Inducements of Zeal for God, and his holy Religion; which by Examples taken from *Phineas* and *Ehud* transform Murther into Sacrifices; and by Preſidents derived from the *Iſraelites* borrowing the Ear-rings of the *Egyptians*, conſecrate and hallow Rapines and Robberies. The Panegyricks upon him on this Account of your *Tillotſons*, *Teniſons*, *Patricks*, and *Burnets*, &c. are more Frontleſs and Fulſom, than what your *Shadwels*, *Settles*, or any of your *Grubſtreet Poets*, who claim a Diſpenſation of Lying for Bread, would have the Impudence to juſtify themſelves in, when they write to purchaſe the Applauſes of the gaping Mob, and much leſs when they purpoſe to gain the Clappings of thoſe in the *Pit* and *Boxes*. But after I have borrowed for a while theſe Gentlemens *Pencils*, and only dipt them in Colours more natural, and better adapted to the Figure and Complexion of the Prince of *Orange*; I will challenge all Mankind, who have not abjured Truth and common Honeſty, to believe any longer or continue to avouch, That his coming into *England* was out of any other Reſpect to our Religion, ſave making it the Cloak and ſtalking Horſe to his towring and ambitious Deſigns.

ſigns. I need not tell you with what alienation from Gratitude, contempt of Juſtice, ſcornful regardleſneſs of a Deity, as well as diſgrace of all Religion, he firſt came abroad, and ſet up in the World, when he thruſt himſelf into the *Statholderſhip* of his own Country by Perjury and Murther of Two of the beſt Patriots of the *Dutch* Republick; of one of which, namely *John de Witt*, the late Penſionary *Fagel* was heard and known to ſay, after he had examined all his Papers, and ſearched into the whole of his Conduct during his Miniſtry, That the great, if not only, Fault he was guilty of, was his ardent Love unto, and his ſteady and unſhaken Service of his Country. Nor ſhall I do more than briefly refreſh your Memory, how being of no Religion he can perſonate any, when it lies in a Subſerviency to his Intereſt; and that he would with the ſame Readineſs, and exteriour Shews of Zeal, have acted the part of a *Roman* Catholick, to have obtained a Sovereignty over any Kingdom of the Papal Communion, as he hath done that of a Proteſtant to get into the Throne of *Great Brittain*, and to be admitted unto a Domination over theſe Nations. For his having been oftener than once at *Maſs*, and that not as a Spectator out of Curioſity, but as communicating in that Worſhip and Devotion, is known to ſo many Perſons of ſeveral Qualities as well as of different Religions, that it will not be gainſaid by any who are acquainted with Paſſages and Tranſactions ſome Years ago in *Flanders*: And ſhould any be ſo ignorant of matters of Fact at a diſtance from their own Doors, or live in enmity to all Truths diſagreable to their Humours and Intereſts, ſo as to deny it, there are thoſe both at *Bruſſels* and *Antwerp* who can teſtify it, and have not been heretofore ſhy to do it. It was K. *Charles*'s having no Children, and the Duke of *York*'s having no *Male* ones that lived, and his own Marriage with the ſaid Duke's *Eldeſt Daughter*, and therefore coming into ſome probable and nearer Proſpects of arriving ſooner or later at the Sovereignty over theſe Kingdoms, that made him put on the Vizard and Maſk of a Zealot for the Reformed Religion; having before lived in all the Coldneſs and Indifferency in that matter that was conſiſtent with his keeping the *Poſts* he held in *Holland*. I am loath to ſubjoyn how impoſſible it is that that Man ſhould be of any Religion, and much leſs act upon real and ſincere Motives, for the good of the *Proteſtant*, who can and doth indulge himſelf in the Practice of ſuch Abominations as

are repugnant to the Light of Nature, and to the *Ethicks* of Pagans, as well as to the Doctrines and Precepts of the Bible, and which are made Capital by the Laws of all Nations. Nor can I do it, unleſs I would offend the Eyes and Ears of modeſt Perſons, and give occaſion to the infecting and defiling the Imaginations of Men and Women, by mentioning ſuch Crimes in Paper. For as they are ſuch heinous and provoking Abominations, as have brought Fire from Heaven upon whole Citys and Societies; ſo they are of that ſtrangeneſs to our *Climate*, and ſo little heard of, and much leſs practiced under our *Meridian*; that our Law took no knowledge of them till the 25 of *Hen.* 8. when they were made *Felony* without benefit of Clergy. They are *Ultramontane* Crimes lately tranſplanted into our Soyl, and in which to the Credit of our Country they have not much throve nor grown. But I do reckon it unbecoming both you and my ſelf to enlarge upon this; nor is it neceſſary to deſcend to proofs of it in a City, and about a Court, where your *Kapples* are known, and where it is ſprung up into a Proverb, *In hunc modum fiunt Comites Anglicani.* It is enough to tell you, That it is the Entertainment of Societies of People of the beſt Faſhion, where the rallying upon it has a thouſand times made the modeſt, fair, and tender Sex to Bluſh; and hath filled the maſculine and virile with Contempt and Hatred of themſelves, for enduring a *Catamite* to rule over them. Only I would have thoſe that are the great *Theological Artiſts* in painting *Black-moors* white, to try their Skill, whether they can make a beautiful and religious Stroak of this in the Pictures they draw of their Prince. And whether, by all the *Chimiſtry* of modern Prieſthood, they can extract out of it an *Apodictical* and Convincing Argument of their Maſter's Zeal for preſerving the Proteſtant Religion; or *Diſtil* from it a *Plea* in Law, to juſtify his driving his Father in Law from his Throne and Kingdoms. But it may be nothing is impoſſible to thoſe Gentlemen, ſave to ſpeak and act conſiſtently with their own Principles, and to practiſe conformably to the Doctrines they have taught their People, and pretended themſelves to believe; and undoubtedly they may do this I have named, with the ſame Eaſe, and by the ſame Rules of Philoſophy, that they have inferred Rebellion againſt the *King* from the Article of *Non-reſiſtance*; and their *Depoſing* their Rightful and Lawful *Sovereign* from their celebrated Tenet of *Paſſive Obedience.*

dience. To which it may not be amiſs to add, the Antipathy which that Man muſt unavoidably live in to all Religion, who after his *Declaration* prepared and printed at the *Hague*, for wheedling the credulous People of *England* into a Belief, that he came to ſave them from Popery and Tyranny; and in which he makes the *Suppoſititiouſneſs* of the Prince of *Wales*, or at leaſt the *Queſtionableneſs* of his *Legitimacy*, one of the mighty Grounds of his Quarrel with the King, and the chiefeſt Provocation upon which he was about to invade his Kingdoms; yet that even then, and until a few days before he actually Embarked on that Deſign, he had the *Royal Babe* prayed for in his own Chapel, by that Diſtinguiſhing and Princely Title. And as I will never henceforth think it ſtrange, that he ſhould allow himſelf to hoodwink, impoſe upon, and miſlead Nations, who durſt with that open Boldneſs mock and deride the Omniſcient, Almighty, and Righteous God, both to his Face, and in his own inſtituted Worſhip and Service; ſo it ſatisfied me, and may do all others, that one who could be guilty of ſo much publick Atheiſm as well as Hypocriſy, as that was which I have now mentioned, can have no other Deſigns, concerning either the Proteſtant or any Religion, but the making it a Stale for the better compaſſing his own Ends. And ſuffer me upon this occaſion to entertain you with a Paſſage of *Benting* (who is the Earl ſaid to be made on the new Foot of merit that I have mentioned) to a certain Gentleman in a private Converſation between them. For the Gentleman having asked him, why they did not diſcover and make appear the Illegitimacy and Suppoſititiouſneſs of the Prince of *Wales*? Seeing as the Belief of it had ſerved more to draw the Nation into the Intereſt of the Prince of *Orange*, than any thing elſe; ſo a Legal and Parliamentary proof of it, would inſeparably link moſt Men to him, and preſerve them in a perpetual Alienation from King *James*: *Benting* told him, by way of Reply, That they neither queſtioned the *Legitimacy* of the Prince of *Wales*, nor were concerned about it; for that the Prince of *Orange* was now got into the Throne, and was reſolved to keep it ſo long as he lived, and cared not who aſcended it when he was gone. Nor did his Letter to the *Army* and *Fleet*, for debauching them from their Duty, and by which he courted them to revolt from the King, ſavour of, or ſtand in conſiſtency with any Religion, but proclaims him both highly

highly Impious and Atheiſtical; it being not only to countenance breach of Truſt and Diſloyalty, but to adviſe and authorize Perjury. And whoſoever tempts others to forſwear themſelves, have been accounted by all Nations as Deſpiſers of a Deity, Supplanters of the only Ground of all human Commerce and Converſation, and the Subverters of the Foundation upon which all Societies are eſtabliſhed. And his inviting thoſe to deſert and forſake his Majeſty, who not only eat his Bread, and received his Pay, but who ſtood bound to him both by their Allegiance, and Oath of Fealty, as they were his Subjects, and by a military Oath as they were Soaldiers enrolled under his Banners; ſhews his own Irreligion that adviſed it, as well as theirs that hearkened unto him. And may be it will ſooner or later return upon him, wherein not only God will be Righteous, but thoſe that forſake the Standards of the Prince of *Orange* Juſtifiable; provided they do it from a juſt and penitent Senſe of their Crime, in violating the Lawful and Righteous Oath they were under to the King, from the Sanction and Obligation whereof no human Power can ever acquit them; and alſo from a Conviction of the Unlawfulneſs of that Oath which they have taken to the Uſurper. I might add, That the pretending to have come hither for the Safety, Honour, and Intereſt of the Proteſtant Religion, will appear the moſt ſhameful *Banter* that ever was put upon the Underſtandings of a whole Nation; if we conſider the Treaty at *Ausbourg*, and with whom the Prince of *Orange* concerted the Invaſion that was to be made upon the King. For they muſt have forfeited common Senſe, as well as moral Honeſty, who can be prevailed upon to allow, that the many *Catholick* Princes who approved of that Undertaking, could deſign any good to the Proteſtant Religion, or believe that any Advantage would accrue unto it by that Attempt. It is to Buffoon us, and treat us in Ridicule, to endeavour to impoſe upon our Belief, That the late Prince *Palatine*, who together with the Prince of *Orange*, was the original Contriver of a Deſcent upon *England*; or that the *Emperour*, *King of Spain*, *Elector of Bavaria*, &c. who concurred unto, and countenanced it; or that old *Odiſcalchi*, and *Innocent* the *XI.* who winked and connived at it, though againſt both a Catholick Monarch, and the firſt of the *Romiſh* Communion that hath ſat upon the Thrones of *Great Brittain* for above theſe hundred Years;

Years; could do it in Kindneſs to the Proteſtant Religion, or foreſee that it was undertaken by the Prince of *Orange* upon any Motive relating to the Safety of it. No, they very well knew that there was nothing of Religion in this Caſe; but they were willing to make uſe of the Ambition of the Prince of *Orange* to ſeek their own Revenge againſt *France*, and to raiſe a War of *Intereſt* and *State* upon his haughty Aſpirings after a Crown, and on our being bubbled into it through a fooliſh Credulity that it was entered upon in behalf of our Religion. Nor is it unworthy of Remark, That the laſt Duke of *Brandenburgh*, who was both one of the wiſeſt and braveſt Princes in *Europe*, and one of the ſincereſt and moſt zealous for the Protection, Glory, and Advancement of the Reformed Religion, would neither embark in a Deſign againſt the King of *England*, nor ſuffer the Prince of *Orange* to enter actually upon it, ſo long as he lived. Which made his Death to be received and entertained at the *Hague* as a happy and ſeaſonable Providence, in that his Son who ſucceeded would not have the Prudence to avoid being enſnared unto it; being withall under the Influence of thoſe mighty Expectations he ſtands entitled unto, as he is the Prince of *Orange*'s Couſin German, and thereupon Rightful Heir to all his Perſonal and Hereditary Eſtates. And to put it beyond all reaſonable Contradiction that the Prince of *Orange* did only Sham, Abuſe, and Banter Mankind, in pretending to come hither upon Motives of Favour and Kindneſs to our Religion, than that the only Two Proteſtant crowned Heads in the World, did neither antecedently concur unto it, nor have they to this day engaged in the War againſt *France*, which was the immediate and natural Conſequence and Effect of that Undertaking. But to advance a little farther; Does not the whole Tenor of the Prince of *Orange*'s publick Government, as well as his perſonal and private Conduct, lie in a direct Contradiction to his being under the Impreſſions of any Religion, and much more to his being under the Efficacy of what we call the Proteſtant? I am not at leiſure to give you the full Hiſtory of his Uſurpation, which ſome are pleaſed to ſtile his Reign; but there are thoſe who will do it to purpoſe in due time, it being neceſſary that the vertuous Memory of the *Hero*, and of our Folly, ſhould be recorded for the Inſtruction of Poſterity. All therefore I ſhall do at preſent is to beſtow a few

Strictures upon his Administration, there being no more needful to my purpose. Let me then ask, Whether he hath done any Thing for bettering our Laws, and enlarging our Liberties, which were some of the main Things he came hither for? Or hath he not on the contrary more avowedly superseded and departed from our known Laws, and put more *Negatives* on publick *Bills* prepared by both Houses for the Royal Assent, than any of the Kings that went lately before him did? Has he performed any one Thing he undertook, and which was expected from him, that he could avoid the doing of? Hath he kept one Promise he ever made, that he has been in a Condition to evade? Has he proved true to any one Friend that trusted and served him, save as they have been Slaves to his Will, and Tools of his Arbitrariness? Hath he from the time he came in to this day, been known to discern or reward Merit? All his Policy is Trick; and his pretended Kindness, Fraud and Deceit. Instead of encreasing our Wealth, he hath utterly Impoverished us; and that not so much through Necessity, as Choice resulting from Hatred. In the Place of making us more Opulent than we were, he hath brought us into contemptible Poverty. Whereas we hoped he would have protected us from the Enemies he created us; he hath upon Design, as well as from Laziness, given us up to them as a Sacrifice. And whereas it would have become him, had he either been a good Man or a just King, to have discouraged and prevented Bribes, especially when Persons only sought and sued for their Right: The *Privy Purse* hath been the Receptacle of most of the scandalous Bribes that have been given; for it is thither that what we call our House of Commons has traced them. But that which is Base and Criminal, beyond what any Language can express, unless it be *Dutch*, is his purchasing so many *Members* of both Houses to sell their Country. This being a direct Subversion of the Constitution, if any Thing could make a Lawful King forfeit his Right, this would stand fairest to do it. For the Sovereign having no other Ground of claim to any Power or Prerogative, save what he hath from the *Constitution* which hath settled and vested them in him, That Prince who goes about to overthrow this, does all he can to cancel his own Right, and to cut the Bough on which he stands. And yet we who have had the Folly and Madness to abdicate a Legal King for some

ſome few little Miſtakes in the Adminiſtration, have not the Wiſdom and Courage to call an Uſurper to account, for trampling upon all the Fundamentals of the *Engliſh* Government. The King's *Cloſetting* ſome Peers and Gentlemen, which was only to addreſs their Reaſon and Underſtanding to conſent to a Matter which the Crown had in all Ages been in poſſeſſion of, until about Twenty Years ago, and which was never thought hurtful unto, and much leſs inconſiſtent with, the Safety of our Religion till of late, filled the whole Nation with Complaints and Clamours of his Majeſty's Deſigning to alter the Government, and run the People into that brutal Fury, which produced the woful Effects that ſoon after followed: Whereas we ſit ſtill, and with a ſtupid Tameneſs endure the Prince of *Orange* to ſteal away all our Rights from us, by his *Bribing* thoſe to betray and give them up, who were choſen by their Country to be the Guardians of them. And he who dares not in a way of Fortitude and Bravery fight us out of them, is endeavouring to ſtrip us of them by an Aſſaſſination. Surely if he that poyſons an individual Perſon be out of the purliews of Mercy, and from under the Protection of the Laws; there can be no Severity great enough to be exerciſed againſt him, that hath not only endeavoured, but in a manner effected, the poyſoning of the whole Kingdom. And if the Murtherer of the meaneſt Subject be obnoxious to capital Puniſhment; what ſhould he be made liable unto that murthereth a Parliament? Who, that he may the better Rob and Plunder the Nation, gives others a Share in the Spoil. For the *Jackealls* that hunt and run down the Prey, are allowed to eat the Remains of the Fleſh, and to gnaw the Bones, when the Creature which they have cloathed with a Lion's Skin hath ſuckt our Blood, and fed himſelf upon us. He had ſoon learned, and as ſoon practiced, the pouring a little Water into a dry Pump, to make it ſuck below and give forth above, whatſoever Quantity he needed, or was pleaſed to call for: Witneſs his parting with the *Chimney Tax* from the Crown, for which he hath made Reprizal on the Kingdom in divers methods of raiſing Money that have been more diſhonourable as well as more grievous to the Nation than that was. He hath more debauched the Kingdom from all Principles of Vertue, Honour and Juſtice, in a few Years, than all the Kings either could do, or attempted, from the *firſt*

William

William till his coming by Uſurpation to be ſtiled the *third* of the ſame Name. *Sardanapalus* never more neglected the Grandees of *Perſia* out of Effeminacy, and that he might Spin and Card with his Ladies, than the Prince of *Orange* deſpiſeth the greateſt Peers of *England*, out of Haughtineſs and ſullen Pride. And it is but lately that he hath treated thoſe of the Nobility and Gentry that came up from *Scotland*, to attend him about the Affairs of their Nation, with ſo unparalelled Contempt and Scorn, as no Monarch in *Europe* would have uſed the like to his Pages and Grooms. For while he was converſant not only Hours, but whole Days together, with his *Bentings* and ~~*Capels*~~, they could hardly in two Months obtain acceſs to him; nor were they then allowed the Favour of a few Minutes for repreſenting unto him what they came about, but were diſmiſſed with all ſcorn imaginable, and are commanded home under all the conceivable Marks of reproach and diſgrace. For he publiſhed with an Openneſs, that they all became acquainted with it, That *he was more troubled with the Beggarly* Scots *than he was with all Mankind beſides*: Nor is to be queſtioned, but that after he has impoveriſhed the *Engliſh*, which through ſqueezing Five or Six millions yearly out of them, as he is in a fair way of doing, he will have the ſame Compliment in reſerve for them, with the addition of Sots and Fools to the bargain. Only I cannot avoid ſaying, That if the *Scots* have not Honour and Courage to reſent it, and to make him feel the Effects of his haughty Folly, and of their juſt Indignation; all the World will think that they deſerve a worſe Character than that of *Beggarly Scots*, and will account them a Raſcally and Daſtardly People. I am ſure their Anceſtors would not have borne the like from the greateſt Monarchs that ever ſat upon the Throne; nor were any of their Kings ſo ill bred, as to treat Perſons of Quality, and ſome of them of as ancient Families as the Houſe of *Naſſau* it ſelf, with ſo much Rudeneſs and Diſdain. But a *Dutch* Education authorizeth many Things, only let the *Scots* remember, that much Patience emboldens Oppreſſors. *Et nihil profici patientia, niſi ut graviora tanquam ex facili tolerantibus imperentur*, as *Tacitus* ſays. If they have the Spirit and Bravery of their Predeceſſors, they will chuſe War or Death rather than ſubmit to this Slavery; and will ſay, *Eſſe ſibi ferrum & Juventutem, & promptum Libertati, aut ad mortem animum*, that I may uſe another Expreſſion

Expreſſion of the ſame *Tacitus*. Now unleſs theſe Things, and more of that kind which it were eaſy to mention, are to be accounted Arguments, and held for Evidences of the Prince of *Orange* acting upon Motives of love unto, and care for the Proteſtant Religion, in the invading his Uncle's Kingdoms and uſurping his Crown, there are none elſe diſcoverable in the whole courſe of his Adminiſtration; and they muſt be either more ſottiſh than the *Soldanians* in *Africk*, or more irreligious than the *Cannibals* in *America*, who can conclude from the foregoing Practices, and from ſuch other as ſtand in affinity with them, That he has any Religion at all, or that he acts for any End, but the ſatisfying his Ambition, or upon any Motives ſave Pride and Haughtineſs. To which let me add, in the laſt Place, That if his Errand hither had been to take care of the Proteſtant Religion, he might have done it effectually without driving his Majeſty out of his Dominions: Seeing there was not that Security that could have been wiſhed or deſired in order thereunto, but what the King was ready to have conſented unto; and that more from his own Choice and Goodneſs, than from the Influence of the Condition he was in. And as all Things of which his Enemies accuſed him, and whereof they took Advantage, into which he had been misled, were rectified and redreſſed by Acts of his own Wiſdom and Grace, before ever the Prince of *Orange* came out of *Holland*; ſo he had ordered the Iſſuing out *Writs* for calling a Parliament, in which the Nation might in the Ancient and Legal way have made what Proviſions they had pleaſed for the preſerving and ſecuring our Religion and Liberties. Nor is there that Man in *England* who retains the leaſt Meaſure of Reaſon and good Senſe, let his Malice to the King be never ſo furious and obſtinate, but he muſt acknowledge, That if the Prince of *Orange* had come hither upon any other Deſign, ſave that of dethroning the King, and uſurping his Crown, he might have eaſily compaſſed all the Ends publiſhed in his *Declaration*; either by way of a private Treaty with the King himſelf, or by the Method of a Parliament, freely and indifferently

ently chosen, and permitted to sit without an armed Power and military Force upon them. And as this would have redounded to the Honour of the Prince, and gained him the Admiration of his Enemies, and the Praises and Benedictions of his Friends; so it would both have prevented a great deal of Distress, Calamity, and Bloodshed in *Europe*, and have left these Kingdoms more safe and opulent than they now are, and without that heap of Guilt and Infamy upon them under which they are brought. But instead of treading in those paths of Truth to Mankind, Reputation to himself, and Justice as well as Kindness to these Nations, it is known with what Neglect and Scorn he received the Proposals carried from his Majesty to him by the *Marquess of Hallifax*, the *Earl of Nottingham*, and my *Lord Godolphin*; and how he put the *Earl of Feversham* under restraint, and made him a Prisoner, when he came to him at *Windsor* with a Message from the King. Nor needs there more to discover how remote he was from Sincerity, in all the Pretences upon which he came hither, than that he would never hearken to any Overtures which might lie in a Tendency to the making one Word of them good.

Thus, Sir, I have with all the Brevity the Subject would allow, endeavoured to answer your *first Question*; and if the Stile in some Places be a little *Piquant*, the Scribblers for the Usurper and Usurpation have set me the President; and who have been Commended and Rewarded for treating both his Majesty and the King of *France* with Ribbauldry, as well as below their Sovereign Qualities; whereas there is nothing here Undecent, though some Things may appear Sharp. Nor would it have answered the Majesty and Justness of the Theme to have handled it Flatly, and without a Warmth correspondent to the Injury done our holy Religion, in making it a *Cloak* to so much Villany as hath been committed. And it would have been an indecorous Thing to have looked grave upon *Baboons*; or have hunted wild *Boars* without a Spear or Weapon.

Yea

Yea it were to fruſtrate the great End of Languages and Speech, and to quarrel with the Rules of good Sence, to aſcribe Mildneſs, to Tyrants, Honeſty to Robbers, or Truth to Lyars. Adieu. I am,

SIR,

Yours.

April 18. 1695.

FINIS.